

# THE STORY OF THE CHEH-KIANG MISSION



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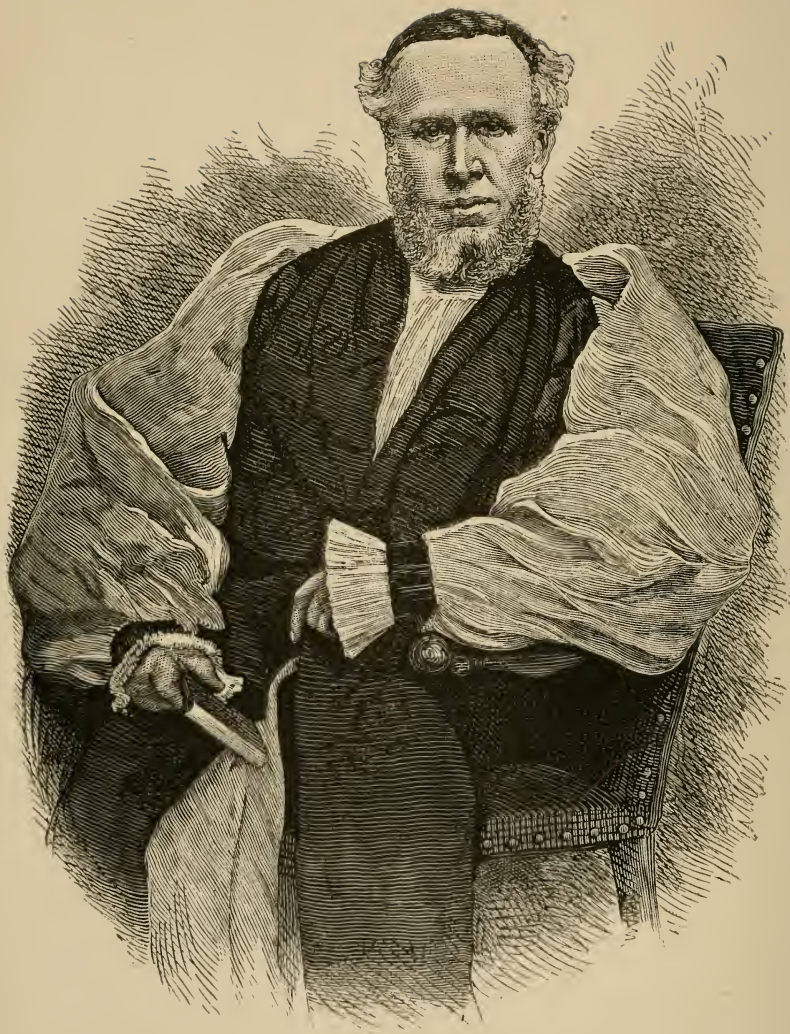
The story of the Cheh-kiang  
mission of the Church











BISHOP RUSSELL.

THE STORY  
OF THE  
CHEH-KIANG MISSION  
OF THE  
CHURCH MISSIONARY SOCIETY.

BY THE  
REV. ARTHUR E. MOULE,  
*C.M.S. Missionary at Ningpo and Hang-chow ; Author of "Four Hundred Millions," &c.*

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WITH ILLUSTRATIONS.

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## PREFACE.

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THE following "Story of the Cheh-kiang Mission" was written in compliance with a suggestion from head-quarters by my brother, the Rev. A. E. Moule, in the midst of his duties, whilst discharging my "lack of service" at Hang-chow. He would have been glad of the advantage of leisure to render it more complete and more graphic than it is.

I have assisted in the duty of passing it through the press ; and can only thank God that a missionary narrative, in which I must needs feel so earnest and loving an interest, has been so well and candidly given.

Brethren, pray for us !

GEORGE E. MOULE.

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# THE STORY OF THE CHEH-KIANG MISSION.

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## RESOLUTION

passed at a Conference held in Ningpo, under the presidency of the Bishop of Victoria, Nov. 8, 1848:—

“That the Province of Cheh-kiang, occupying a central position with reference to the rest of China, and numbering a population of more than twenty millions, amongst one-third of whom the Ningpo dialect is spoken, with but slight modifications, forms a vast field of labour, likely to absorb all the present available labourers of the C.M.S., and that it seems, therefore, advisable that the efforts of the C.M.S. should now be mainly directed towards planting a strong Mission over this extensive region.”

## INTRODUCTION.

“TWENTY men could well be employed by the C.M.S. in and around Ningpo.”—Extract from a letter of the Rev. W. A. Russell, dated December, 1852.

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Twenty men! Yet during the twenty-eight years which form the lifetime thus far of the Cheh-kiang Mission, only fifteen clergy of the Church of England have ever laboured in this field. These fifteen include the late Bishop Smith and the two present Bishops of South and North China. And reckoning in our list the wives of the missionaries and other missionary ladies who have worked in Cheh-kiang under the Church Missionary Society, so far from having twenty labourers at the same time in any part of the field, only twenty-eight in twenty-eight years have come to the help of the Lord against the mighty foes of 20,000,000 souls!

But it is not so much to complain of the past that this Story of the Mission is compiled as to stimulate, if through God's grace it may be so, zeal for the future. And let us pass at once, therefore, to the inspection of the field.



## CHAPTER I.

### THE FIELD.

A people numerous as the ocean sands,  
And glorying as the mightiest of mankind;  
Yet where they are, contented to remain:  
From age to age resolved to cultivate  
Peace, and the arts of peace; turning to gold  
The very ground they tread on, and the leaves  
They gather from their trees year after year.

*Rogers.*



THE province of Cheh-kiang, or "Crooked River," is the smallest of the eighteen provinces of China Proper, and yet one of the most populous. Twelve provinces have a smaller population than Cheh-kiang; and its neighbour, Fuh-kien, with an area larger by 12,000 square miles, had in 1812 an estimated population of only fourteen millions as compared with twenty-six millions, the population of Cheh-kiang. The mountainous character of Fuh-kien accounts, no doubt, for this difference in population.

The area of Cheh-kiang is 39,150 square miles; that is to say, England, with her northern counties—Northumberland, Cumberland, Westmoreland, Durham, and Yorkshire—cut off. Yet Lancashire, with the Midland and Southern counties of

England, would provide a sufficiently large diocese for one Bishop to work with a band of thirteen clergy—the whole number, including the Native clergy, on the roll of the Society's Cheh-kiang Mission at the present date.\*

“Cheh-kiang measures about 260 English miles from east to west, and about 380 from north to south. It is bounded on the north by Kiang-su, the chief province of China, and the most celebrated for its wealth and products; on the south by Fuh-kien; on the east by a wild, rugged sea-coast; and on the west by the provinces of Nganhwui and Kiang-si. It is equal in size to the entire kingdom of Portugal, and twice as large as Denmark; and the Emerald Isle could float within its boundaries.”

Mr. Milne, from whose interesting *Life in China* the above paragraph is quoted, gives extracts from Chinese official documents descriptive of the characteristics of the population. To mention those only of the districts in which at present the C.M.S. is labouring: “The natives of the Ningpo department are given to the cultivation of fields or letters. The people of Shaou-hing are diligent, frugal, and fond of learning. Hang-chow is famous for having all the greatest as well as the dearest curiosities in the world. Merchants from all quarters flock thither.”

This is nearly literally true. In the course of two or three afternoons I have met within the walls of the city, besides Manchow Tartars forming part of the garrison, and natives of Ningpo, Shaou-hing and T'ai-chow, all within the province of Cheh-kiang, natives also of Sze-cheuen, Hu-peh, Ho-nan, Kiang-su, Kiang-si, and Kwang-tung. “The manners of the people of Hang-chow,” proceeds this native writer, “are

\* Other Protestant Churches are at work in the province, with an aggregate of labourers considerably larger than this. Our duty, however, is but slightly affected by this consideration.

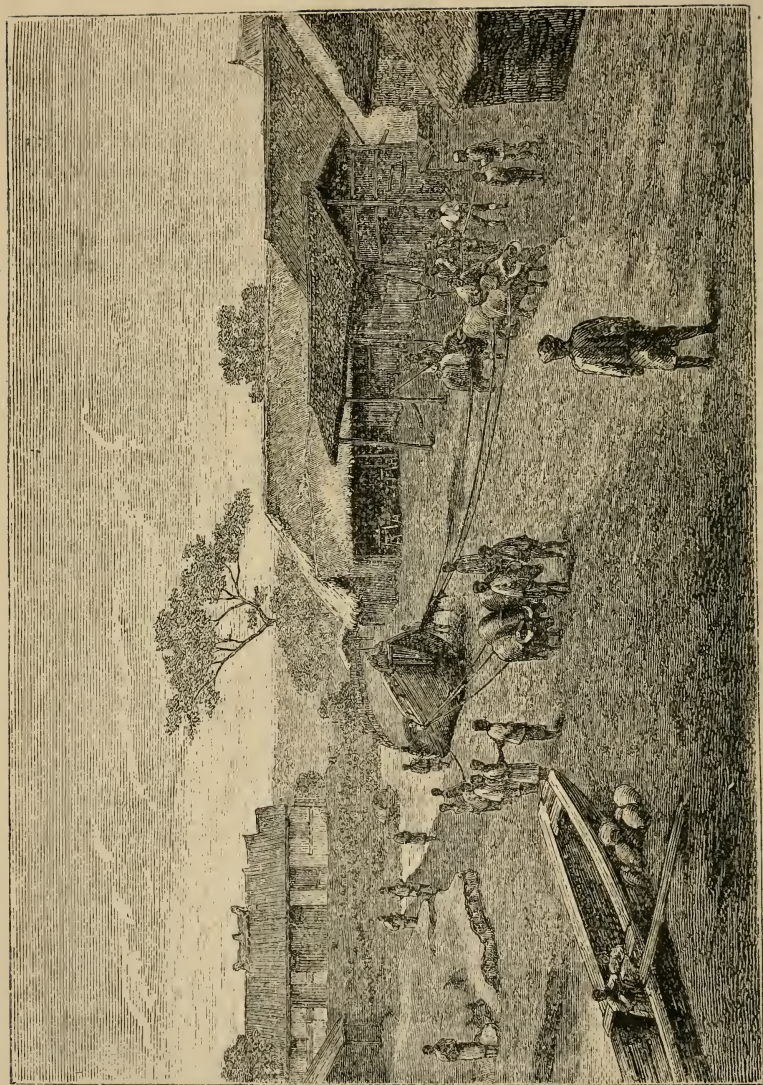
polished, and their education is of the first stamp. It has crowds of *literati* in its population."

Since this was written the withering plague of civil war has swept over the great capital of Cheh-kiang ; vast numbers of its inhabitants were destroyed ; and perhaps four-fifths of its buildings were levelled to the ground. But it has rapidly revived during the past twelve years ; and this native estimate of the character of the city and its inhabitants still in a measure holds good.

"The province of Cheh-kiang has," writes Milne, "from olden times been the theatre upon which some of the principal acts in Chinese history have been performed." The Ningpo River, eighty *li* above the city, bears the name now of Yaou, now of Shun, the two semi-mythical patriarch emperors of four thousand years ago. Shun, the Cincinnatus of China, called from the fields to reign, is said to have ploughed his father's acres with an elephant not far from the city of Yu-yaou, forty miles west of Ningpo ; whilst two or three miles outside the walls of Shaou-hing stands the tomb of the Emperor Yu, "the Chinese Noah," as some call him, who is said to have subdued the deluge which inundated China four thousand years ago.

This province contains water-ways of great extent and importance. The country round Ningpo and Shaou-hing is accessible almost everywhere to an itinerating missionary traversing in a boat the countless canals. The southern and south-western districts, including the T'ai-chow, Wen-chow, and King-hwa prefectures, are hilly, and travelling must be performed chiefly on foot or in sedan chairs. The great river T'sien-t'ang, fifteen miles wide at its mouth, and fully two as it sweeps past the walls of Hang-chow, is the same which, as the Crooked River (Cheh Kiang), gives a name to the whole province. Its upper waters, which enter our province from the





A FA ON THE TSAGU-NGO RIVER. (See Note opposite )



south-west in three main streams, furnish means of communication with eight other provinces.\*

The plains watered by these numerous streams and canals produce, especially round Ningpo and Shaou-hing, vast quantities of rice ; four varieties of that grain being raised in the Ningpo plain. The province produces also wheat and barley, maize, a little sorghum, and the sugar-cane, besides cotton in the districts reclaimed from the sea ; a crop which helped to relieve the distress in England during the American war. Other crops are, many varieties of beans, peas, roots, and seeds which serve both as food and for the manufacture of oil. Hemp and tobacco are also grown ; the green tea plant covers the hills, a northern aspect being preferred by the planters ; and countless mulberry groves feed innumerable "precious ones," as the Chinese call the silkworms, in this, one of the chief silk-producing provinces of the empire.

Amongst fruits the apricot, the peach, the plum, the pear, and the cherry, inferior though they are in quality, remind one of home ; and of the rest may be mentioned the orange, though not equal to that of Fuh-chow and Canton ; the *p'i-pa*, or loquat, a kernelled, juicy fruit, in taste somewhat resembling the gooseberry ; the arbutus, finer far and more juicy than in England ; and the persimmon, a luscious autumn fruit.

Alas ! large tracts of good ground, once covered with grain, glow now in early summer with the baneful bloom of the blood-red poppy. The Indian poppy plant bears a white

\* Chinese canals have no locks. When a boat has to pass from one level to another—e.g., from a canal to a river—it is usually hauled with capstans, or by buffaloes, over part of the bank, sloped for the purpose by masonry or earthwork, and covered with moistened and slippery clay. The hawsers, of bamboo split and twisted, are fastened either round the stern of the boat, or to a strong beam crossing it near the prow. Our cut is from a photograph of a *Pa*, or portage, connecting the canals of the Shaou-hing plain with the River Tsaou-ngo, which falls into Hang-chow Bay, S.E. of the Ts'ien-t'ang River.

flower ; but the produce of both red and white, fair though the flowers be to the eye, is ruining this noble land.

The hills of Cheh-kiang, though not so lofty and extensive as those of Fuh-kien, yet call for special notice. Native books give elaborate descriptions of the Sze-ming-shan, a mountain range, rising to the W.S.W. of Ningpo, and its ramifications stretching through the districts of Ningpo, Tsz'-k'i, Fung-hwa, Yu-yaou, Shang-yu, and Ning-hai. It is reckoned in Taouist books as ninth in the order of the thirty-six lofty mountains of China, and no less than 280 peaks are numbered in the chain, each one having a distinctive name.

In winter time these noble hills, rising sometimes to the height of 3,000 feet above the sea, are occasionally covered with snow, the thermometer marking from ten to fifteen degrees of frost. The drifts lie long on the higher hill slopes ; and some days after the plain is free from snow, the distant jagged outline of mountain tops glitters white against the clear blue frosty day.

In spring the sun's reviving fires clothe as by magic these hill ranges with flowers. Azaleas of several shades of rose colour, as well as yellow, and here and there a rare snow-white blossom, carpet the hills of Cheh-kiang from base to summit. Westeria festoons the rocks ; and hawthorn, dwarf lilac, and dog violets remind one of home. Meanwhile on the spring breeze is heard the cuckoo's song, and on the hill-side

“ The mavis and merle are singing.”

Spring soon glows into summer ; and the full summer sun, the thermometer now standing often at 100 degrees in the shade, looks down on these hills and plains. The hills are well-nigh stripped of flowers by the great heat, save where in the woods lilies white and fragrant, or the tiger lily and a brown variety flourish by the mountain streams. But in the

plains below, the rice crops are ripening fast under the fiery blaze. Then comes autumn, very sickly and dangerous in its early days, but from the middle of October to the latter end of December possessing an atmosphere the most delightful and invigorating.

Then by sea, by river and canal, or on foot, the missionary must travel who will thoroughly evangelize this province. To the native mind either route is fraught with danger. Pirates by the first, river thieves and smugglers by the second, and mountain robbers by the third, threaten the traveller. "Ah! the load of anxiety which must lie on the mind of the governor of Cheh-kiang!" Yet in truth, considering the extent and character of the country, most foreign travellers have enjoyed marvellous immunity from danger by day and by night. In the years 1855 and 1856, Mr. Cobbold, of the C.M.S., and Mr. Rankin, of the American Presbyterian Mission, made two extensive tours through the interior of the province, visiting thirteen walled cities; and similar tours have since been made without serious danger or hindrance, by land or by water.

How singular the contrast is here between conservative China and liberal Japan! Mr. Warren, in his interesting narrative of a *Pedestrian Tour in Japan* made in the spring of the year 1875, informs us that whilst everything foreign is popular and current in the interior of "Dai Nippon," from lucifer matches and blacking up to portraits of the Queen of England, framed and glazed for three cents, yet "to pass from town to town, and village to village, ostensibly to preach the Gospel of the Kingdom of God, *would not for a moment be tolerated by the authorities.*" Yet here in obstructive, exclusive, self-satisfied China tours of evangelists and colporteurs have been for well-nigh thirty years but little restricted, and of late even the residence of missionaries in the interior has been officially recognised and allowed.



## CHAPTER II.

### EARLY DAYS.

'Tis thus they press the hand and part,  
Thus have they bid farewell again ;  
Yet still they commune, heart with heart,  
Linked by a never-broken chain.

*H. Bonar.*



THE first thought of a Mission to China was formed very early in the history of the Church Missionary Society.

So far back as the year 1801, or two years only after the formation of the Society, the Committee consulted with the Archbishop of Canterbury on the subject, but the way seemed then to be entirely closed. In 1824, when Dr. Morrison was in England, the Committee communicated with him as to the openings for a Mission in China ; but then also the establishment of such a Mission seemed impossible. In 1837 the late Rev. E. B. Squire was sent on a tentative mission, and resided some time both in Singapore and in Macao. He was compelled to return to England after two years' work ; and it was not till the year 1844 that the first Church of England missionaries were commissioned to occupy a definite post on the mainland of China.

The Society was encouraged, nay, well-nigh compelled, to commence the Mission to China, by the receipt (from one who

wished to be known only as ἐλαχιστότερος, "less than the least") of the liberal donation of £6,000 consols.

This donation, offered and accepted exclusively for China, was made shortly after the arrival of news of the ratification of the treaty of Nankin, which opened to foreign trade and residence the five ports of Shanghai, Ningpo, Fuhchow, Amoy, and Canton.

The Rev. G. Smith (afterwards first Bishop of Victoria, Hong-Kong) and the Rev. T. M'Clatchie reached China on November 25th, 1844. Mr. M'Clatchie proceeded at once to Shanghai; and after labouring there for eight years, his health gave way, and he returned to England. He returned to China in 1864; and at the present date he is still at work in the Mission which he was permitted to found so many years ago.

Mr. Smith meanwhile was instructed by the Committee to visit the five consular ports already named, and to report to the Committee as to the comparative facilities for missionary work in each.

During this exploratory tour, he spent the summer and early autumn of 1845 at Ningpo, residing in a native house within the city walls from June 17th till September 28th. He hoped to have made this city his permanent station, having enjoyed many interesting opportunities during his short stay of spreading the knowledge of the Gospel among the friendly citizens.

Failure of health, however, compelled his retirement, and he thus, in a regretful farewell, summed up the advantages of Ningpo as a mission field:—

(1) It affords a promising sphere for quiet missionary work amongst a superior population in one of the finest and largest cities of the empire, and without the deteriorating influence of an extensive trade with foreigners.

(2) It presents peculiar facilities for the planting of out-



stations, and for making periodical visits to the surrounding country, as the growing exigencies of the Mission may hereafter render expedient.

More than two years elapsed before, acting on this favourable report, the Society was able definitely to adopt Ningpo and the province of Cheh-kiang generally as a mission field.

Nearly thirty years ago (May 13, 1848) the Rev. R. H. Cobbold and the Rev. W. A. Russell reached Ningpo.

They found seven missionaries already on the spot—one from the English Baptist Society, the rest Presbyterians and Baptists from America, of whom the first to arrive had been already nearly five years connected with Ningpo.

Their names, in order of seniority, were as follows:—Drs. Macgowan and M'Cartee, Rev. R. Q. Way, M. S. Culbertson, T. H. Hudson, J. W. Quarterman, and E. C. Lord.

It is a remarkable fact, that after the lapse of thirty years six out of the nine pioneers of the Ningpo Mission (Mr. Russell and Mr. Cobbold being added to the list) are still living. Two (including the honoured Bishop and leader of the C.M.S. Missions in North China) are still in Ningpo; one in Shanghai, one in Japan, one in England, and one in the United States; and one of the two who are no more died of confluent small-pox, and not directly from the influence of the climate. The climate is to many constitutions exceedingly trying, as the after history of the Mission will show, and it has proved fatal to not a few. But the above fact stands out from the annals of the Ningpo Mission to encourage the faith of some who may have hitherto shrunk from China as if it were equally dangerous with the fever-bound coasts of East and West Africa.

It is difficult for residents of the present day to imagine the state of things in Ningpo thirty-four years ago. In these Ningpo streets, where English and American ladies now walk

to and fro on their errands of mercy unmolested, where house-to-house visitation is practised, and where girls' schools and classes for heathen women are held, here, only a generation ago, a strange event was witnessed by some natives who are now catechists of our Society. An English lady, Mrs. Noble, the widow of the captain of the *Kite* transport, which was wrecked in Hang-chow Bay, was carried about the streets in a cage and exhibited to the populace. And at Yu-yaou, where there is now a flourishing American Mission, and within ten miles of which begins the San-poh Mission district, now presided over by a Chinese pastor in full orders—at Yu-yaou the Chinese general, Yuh-kien, after flaying and burning alive a foreigner caught during the war of 1841, destroyed himself in despair at the capture of Ningpo by Sir Hugh Gough.

That war opened China. British manufactures and Indian opium, the latter then still contraband, poured in by five great gates. It is a delicate matter for Christian missionaries to pass in by a war-forced entrance; and yet it would have been false modesty had they refused to take advantage of such a door.

Their position was rendered still more anomalous when by the Treaty of T'ien-tsin and Convention of Peking, signed in 1860, together with special facilities granted to missionaries, opium was reluctantly admitted as a legal article of commerce. Opium, which had formed so mighty a factor in the fomentation of war! War, which had opened China! China, needing the Gospel in all her wide provinces! Can Christian missionaries consent to be introduced at Court by the opium trade, against which they must ever protest? Such conflicting thoughts must often occur to a sensitive mind. And yet the answer seems simple enough. God, in His loving mercy, ever delights to bring good out of evil. And Christian missionaries dare not hesitate to be the almoners of God's mercy.

Or, to borrow the simple argument of the Bishop of Peterborough in reply to the Duke of Somerset's anti-missionary tirade, "British subjects might enter China under the treaty, and were equally entitled to protection whether they sold cotton or Bibles."

It cannot be denied that these wars and their consequences have served to intensify the dislike and suspicion entertained against foreigners by the ruling classes; but it is probable that, in consequence of the exclusive policy of China and her intolerable arrogance, nothing but a series of humiliating defeats, such as she experienced in 1841-42 and 1858-60, could have opened her brazen gates, and have brought to the more amenable and friendly common people the blessings of honest commerce and Christian truth.

The C.M.S., at all events, did not hesitate on this subject; and as soon as the news arrived of the signing of the Treaty of Nankin, the Committee resolved that no time should be lost in seizing the opportunity thus providentially afforded for commencing a Mission in China.

In 1845, as has already been recorded, Shanghai was occupied by Mr. M'Clatchie, and in May, 1848, Mr. Cobbold and Mr. Russell reached Ningpo. It is to the Ningpo Mission, with its important and interesting offshoots, Hang-chow and Shaou-hing, that the reader's attention will be specially directed in the following pages.

This history may be divided into two portions—a division, though somewhat arbitrary, yet sufficiently accurate to justify its use.

The first is that which intervened between the close of the first war with England and the suppression of the T'ai-p'ing rebellion. During the second, which reaches to the present time, China has been recovering from the effects of that rebellion, and growing more and more confident of her ability



to measure swords once again with foreign powers. Neither of these periods can be considered really favourable for missionary work; yet through the whole thirty years God has owned and blessed His servants' work.

Even had the political conditions been as much in their favour as they were the reverse, there were inevitable difficulties of another kind, which should never be forgotten in reviewing the career of our early missionaries and estimating their present success. Ignorant of the Chinese language, totally unacquainted with the social habits and religious beliefs of the people, without church or school, without a single native Christian to sympathize with and aid their efforts, with a "teacher" of the language indeed, but one who needed instruction himself in the art of communicating what was of first necessity—a knowledge of his vernacular—finally, with no definite instructions from the home Committee as to a plan of operations, such were the circumstances under which our first missionaries began work in Cheh-kiang.

Yet already four native catechists, of from ten to eighteen years' standing, have been ordained, one to the priesthood, three to the diaconate; and the chief church in Ningpo, no longer large enough to accommodate the growing congregation, is to be relieved by a chapel-of-ease near the Bishop's residence; and native ministers lately admitted to deacon's orders will, it is hoped, in process of time assume the pastorate of these two congregations.

Stronger and more enduring than the first flush of a missionary's early ardour, there remained to sustain the faith and vigour of the first workers in this field the stimulating and cheering thought of the glory and universal adaptability of the Gospel of the grace of God, and the daily sight of a great city, and wide-spreading plain, inhabited by hundreds of thousands of immortal souls, living all without hope and without

God in the world. And the same faith and hope and pitying love have thus far sustained the Mission, and must be the strength and the motive of all future successful work.

Mr. Cobbold and Mr. Russell, on their arrival at Ningpo, after being hospitably entertained for five days by Dr. Macgowan of the American Baptist Mission, found temporary lodgings in a large Taouist temple, near which stand now the Bishop's house and the Mission Boarding-school for Girls, with the dwelling-house of Miss Laurence the superintendent. And in this same neighbourhood are rising the buildings for a Mission college to be superintended by Mr. Hoare, and the chapel-of-ease alluded to above.

One of the priests of that temple still survives, white-haired and somewhat decrepit, but vividly remembering his former guest, and now honoured neighbour, the Bishop; his regard for him being intensified by the fact of the Bishop having saved his life when the city was stormed by the T'ai-p'ing in 1861.

The same green, stagnant ditch bounds the walls of the monastery, the same great shrubs of the *olea fragrans* stand within its walls, and scatter on the September air the same perfume which astonished and enchanted the senses of our early missionaries in the autumn of 1848. The temple, denuded of its idols by the iconoclastic T'ai-p'ing, and turned for a while into a military hospital during the troublous autumn of 1862, has recovered some little of its gaudy adornment and numerous pantheon. And the old priest has not yet rejoiced the Bishop's heart by putting to his guest of twenty-eight years ago the question, "What must I do to be saved?"

The missionaries began at once the study of the language, and took frequently long walks to the skirts of the nearer hills. They thus practised their limited vocabulary, and became aware of the great number of towns and villages in the wide

plains around the city, amongst which, at the present date, the Church Missionary Society alone has as many as nine out-stations.

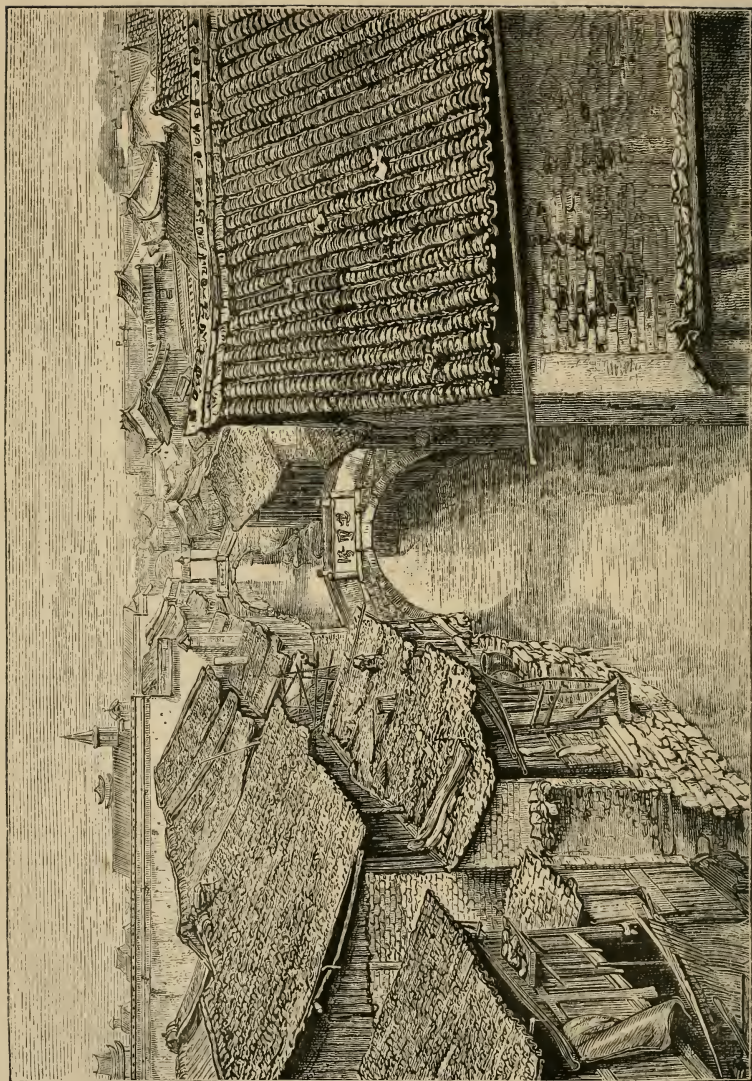
During the autumn of 1868 a house was secured in a crowded part of the city. This house, "the Kwun-gyiao-deo," or "Kwun-bridge-head" House, still continues in the occupancy of the Mission. It was fitted up somewhat in foreign style, and was inhabited through many seasons successively by Messrs. Cobbold, Russell, and Gough as bachelors, and then by Mr. and Mrs. Russell, by Mr. and Mrs. G. E. Moule, and by Mr. and Mrs. Fleming. It is occupied at present by the Mission Boarding-school for Boys; but it is hoped that eventually it may become the parsonage for the native pastor of our congregation in the southern district of Ningpo, affording accommodation at the same time for day schools and other work.

This house will be remembered throughout eternity by not a few. It lies on a busy thoroughfare, and within a stone's throw of the main street of the city. By day and far into the night the clink and ring of smiths' and tinkers' hammers close by, and the busy hum from the neighbouring tea-shops are heard. The air is close and oppressive; but in a summer-house above the roofs the missionary, weary with study, or heated with argument or exhortation, could inhale the fresh breezes borne from the sea, ten miles distant eastward, or from the beautiful amphitheatre of hills north, west, and south.

The erection of this summer-house brought the missionaries into early collision with one of the great superstitions of the Chinese. The neighbours, hearing of the proposed turret, and seeing the preparations for its erection, called on the missionaries and informed them that the tall tower could not be allowed. The *fung-shui*\* of the neighbourhood would be

\* "Wind and water," the Chinese phrase for local good or ill fortune. See Appendix.





NINGPO, FROM THE WEST GATE. (From a Photograph by Major Watson )

destroyed. The work must cease. The missionaries argued and remonstrated, but in vain; until Mr. Russell, with the ready wit of his countrymen, discomfited the foe, and turned their indignation into merriment, by proposing, as a compromise, that the Mission should keep the *wind* and the neighbours the *water*. The deputation withdrew and the work was finished. Very many of the Christians in Ningpo heard the Gospel first in this house, and very many, alas! of the heathen of Ningpo will have their mouths shut at the last day by the remembrance of the preaching-room at the Kwun-gyiao-deo. "Who is sufficient for these things?" \*

In the hall of this house, just three years after the opening of the Mission, two native converts were baptized, one † of whom still survives, faint (from dangerous and it is feared incurable illness) but pursuing, and earnestly desirous of working still for his Master; the other, who will be named more than once in this story, Bao Yüeh-yi, passed, we trust, to his rest in the autumn of 1874. "This admission of *two* amidst this vast population," writes Mr. Cobbold, "may appear a small matter in the eyes of many; but we know Who has said that He does not despise the day of small things, and the little one may become a thousand. The Lord hasten it in His time!" The Rev. F. F. Gough, who joined the Mission in the spring of 1850, stood witness with Mr. Russell at this interesting service.

Meanwhile vigorous itineration in the neighbourhood of Ningpo was begun by Mr. Russell. It is a task calling forth mingled sighs and thankfulness to look back a quarter of a century and recall the early aspirations of these eager labourers.

\* The picture opposite shows the canal running east and west through Ningpo. The turret belongs to the chapel of the American Baptist Mission. The high roof at the extreme left is that of the Buddhist convent of T'ien-yin, close to Mr. Gough's house. The Kwun bridge spans the canal at a point a few hundred yards beyond the turreted chapel.

† He has since died in peace, 1877.



BAO, THE FIRST-FRUITS OF NINGPO.



The Secretaries, when introducing the journals of the missionaries from time to time, speak of the "anxiety with which they wait to see how it may please God to bless the working of the Mission; whether the process will be slow, or whether, considering the pressing necessities of this numerous and long shut-up people, it may be His pleasure to hasten its development." How mysterious God's dealings have been! At Fuh-chow the missionaries, one after another, prayed and worked and waited for eleven long years without one conversion, and now the converts number about 1,600. At Ningpo the early days were full of promise. "Full of hope for China"—thus the Secretaries characterize Mr. Russell's early letters. "I cannot help feeling," writes Mr. Russell in 1852, "that the Lord is having His way prepared amongst this people, and that ere long, if spared, we shall be privileged to see His truth telling largely upon them." Yet, after the lapse of twenty-eight years, including those who have died and some few who have been excommunicated, the baptismal roll of our Cheh-kiang Mission numbers scarcely more than 700.

Mr. Russell thus speaks of his country preaching: "For the last few weeks I have been in the habit of going out once or twice a week into the neighbouring villages and towns, distributing tracts and preaching. Had I had physical power, each day I might have addressed some twenty different assemblies, varying in number from 50 to 200 persons, who in most cases would have listened attentively to me for half an hour. It will be interesting to you to learn that Bao Yüeh-yi, one of our converts, accompanied me on these excursions, and frequently addressed his countrymen in so clear and impressive a manner as to draw tears from my eyes."

This is a department of missionary labour the most attractive perhaps, because the most directly evangelistic, in which a missionary can engage; and as it has been carried on all

through the life of the Mission, let us follow the missionary and his zealous native helper Bao, and watch them at their work. To-day their preaching-place is a tea-shop, to-morrow a corner of a crowded street, or the courtyard of some country hamlet, or the shade of some tree by a canal bank. The preamble to the discourse is all complimentary.

"What is your honourable surname?" says the missionary, accosting some senior amongst the knot of listeners quickly assembling to see and hear a foreigner.

"My disreputable name is Yang. And your distinguished name, foreign sir?"

"My poor name is Loh."

"What may be your honourable age?" the missionary asks again.

"I am but young; my age is sixty-eight."

"Sixty-eight! Can you add another sixty-eight to your life, venerable sir?"

"You flatter me," he replies; "who can live so long as that?"

"Why not? See this camphor-tree; it is five hundred years old at least. Why are men so short-lived and trees so enduring? But if it be so as you say, my venerable friend, if half your journey is over, what place do you hope to reach at the end? As your proverb says—

‘This world is very well as a rest-house;  
But not as our abiding home,’

We are but pilgrims and strangers; our home is heaven. You say of yourselves that you are ‘heaven born, heaven sustained; that on heaven you depend for life and food.’ The heavenly Ruler, then, is your Father in heaven; and you, as children on foreign travel, should hope to return home thither after a while. Is not your hope, venerable sir, and yours, honourable friends (turning to the crowd), to go thither?"



“To be sure,” they reply; “but who can go to heaven?”

“What difficulty is there in the way? The good go to the good place, as you all say, and the bad to the bad. Virtue surely has its reward and vice its punishment. Are none in your honourable village *good*?”

“Oh,” they reply, “everywhere there are bad and good.”

“Indeed,” rejoins the missionary, “in all foreign countries we cannot find one good person; and I have heard it said that even in your honourable country there are but two good people known of, ‘one dead, one not yet born.’” This raises a loud laugh, when by the witness of a Chinese proverb all the world is accounted guilty before God.

“Now, my friends,” proceeds the missionary, “it is guilt which makes us short-lived, which has brought death into the world, and which fills even the longest life with sorrow. It is *this* which makes us fear that we cannot reach home. It is this which makes all men fear death. We all have sin; and sin, as you know, must be punished. Confucius says, ‘If you sin against heaven, there is no place for prayer.’ What is to be done? You, my old friend, are like yon westering sun. Your day is far spent, the night cometh. And you, my friends, young and old, remember your proverb, Who knows in the morning what may happen at night? Is there no remedy for sin, no salvation, no Saviour? Will fasting serve, or penance, or almsgiving? Or does the maxim hold, When you know your fault, be sure to amend, and perhaps you may escape destruction? Or can Confucius save you, or Laou-tsu forgive your sins, or Sakya-muni Buddha—he, too, a *foreign* sage—could he take sin away? No, these were all moral teachers, preachers of virtue; but if you see a man drowning in this canal, will you save him by shouting to him, or quoting Confucius to him, or telling him that he ought not to have fallen in? No, forsooth! Bring a rope, or a ladder, or jump in boldly and save the drowning

man. Ah ! what we want is salvation first, and then exhortation. Now such a religion preach I unto you." And from this vantage ground "the sweet story of old " is told plainly, fully, lovingly.

"Jesus, the Son of God, gave Himself a ransom for all ; outweighing in value all the human race, even as a good silver dollar exceeds in value a base brass coin."

"All very good," shouts out a man on the outskirts of the crowd, "all very well ; but this doctrine comes from abroad ; and it is you foreigners who bring us opium."

"My friend," interposes the catechist, "do you buy lucifer matches ? Do you wear foreign calico ? Is it not plain that some foreign things are bad and some good ? Even supposing that the Christian religion were proved to be foreign, it would not of necessity follow that it is bad. But just see how foolish we Chinese are ! Suppose a pedlar were to come to your village with two packs of merchandise, one beneficial to body and mind, and freely distributed to all applicants ; the other ruinous to a man's whole being, and yet an article for which a heavy price is demanded. For the latter thousands and millions are willing to sacrifice fortune and life ; but for the first, few will even stretch out a hand to receive it as a gift. Is not this what we are doing ? We reject Christianity because we *fancy* it is foreign, and greedily consume opium though we *know* it to be foreign."

"Well, well," retorts this same critic, "but the fact of the matter is, that we in the middle kingdom have Confucius, and you in the West, Jesus."

"My friend," replies the missionary, "Confucius and Jesus cannot thus be compared together. The people of your honourable country resemble a man walking along a difficult, narrow, dark, and slippery path, with a precipice on either side ten thousand feet in depth. One false step and you are over,

and no power, device, nor ingenuity of your own can save you. As you enter on this path, a wise friend gives you a lantern, by using which you may perhaps avoid some of the dangers of the way. This is Confucius; the lantern is his canonical books. Have you used this light, and undeviatingly followed the moral teaching of the sage?"

"No, no," they all exclaim. "None of us have done so; none can follow his doctrine."

"Ah, my friends, then you are already falling into the dark and terrific pit of destruction, and neither Confucius, Mencius, nor all the sages can save you. Only the power and wisdom of God can save. Christ Jesus *is* that power; Christ Jesus is that wisdom."

"But," continues the missionary, "remember that Christianity is *not* a foreign creed. We foreigners are but letter-carriers and heralds. The letter, the message, comes from heaven. See the setting sun. Is it a native sun or a foreign sun?"

The crowd laughs. "We suppose you foreigners, too, are warmed by it."

"Certainly so. There are native and foreign *candles*, but only one sun. And when day dawns and the sun is up, blow out your candles. And so when the doctrine of Jesus comes, then all human creeds are needed no longer. O my friends! while ye have light, believe in the light. Come, believe in Jesus."

"Where is this Jesus?" earnestly asks an old woman seated at a house-door within hearing. "How must I pray to Him?"

"Don't you know," replies the preacher, "that, as your proverb says, 'Three feet over the head of every one is God'? Now Jesus is God, and is everywhere present. In your bedroom or sitting-room, or in the open air, you can find Him. Pray, trusting in His merits, and you will be heard. No

candles, or incense, or offerings are required to propitiate God ; only trust in the Life and Death of Jesus and you are safe. And then as a thank-offering give to Him henceforth the 'threefold sacrifice,' not of 'fish, flesh, and fowl,' as you do to your idols, but the lip of truth, the uncorrupt life, the clean heart. These you cannot give in your own strength.

'Go shake yon mountain-range ;  
Man's nature who can change?'

But God will give the Holy Spirit if you ask Him, and change your whole heart and life."

Tea is now brought from several houses, and tracts are sold or given away according to the missionary's discretion. The audience is invited to the nearest chapel, the crowd breaks up, and the missionary and his assistants pass on to another village.

Our missionaries were greatly encouraged during the year 1852. The catechist Bao was deploring on one occasion to a heathen neighbour the many obstacles in the way of Christianity. The neighbour interrupted him and begged him to recall the state of things only two years before. "Then," he said, "you remember how reluctant the people of Ningpo were to allow their children to go to foreigners' schools ; whereas at present if a hundred schools were opened they would be filled to overflowing. Formerly also the women were all speaking against foreigners when they passed along the streets, whereas now they say that they are better behaved than the Chinese." Mr. Russell also himself records the growing friendliness of the people, and that the number of regular attendants at the chapels was steadily increasing.

Mr. Gough, though laid aside for a while by fever and obliged to seek rest and change in Chusan, was able to take charge of Mr. Cobbold's boys' school when he left for England

in the summer of 1851. Mr. Cobbold rejoined the Mission with Mrs. Cobbold in 1853. In 1852 Mr. Gough himself was obliged by illness to return to England ; and Mr. Russell, thus left single-handed, was joined by Mr. Jackson from Fuh-chow. In the autumn of the same year Mr. Russell married a lady, a ward of Miss Aldersey's, who had come to Ningpo with Miss Aldersey when she began Mission work in that city. Mrs. Russell, with a perfect mastery of the Ningpo vernacular, which she began to learn at the age of fourteen, and possessing a thorough acquaintance with the habits and notions of the Chinese, has been now for a quarter of a century one of the most efficient workers in the Mission.

About this time Miss Aldersey, living at her own charges, and aided in her work by the Female Education Society, through her connection with Mr. Russell's family and her long residence under his roof, though not a member of the Church of England, became, to a certain extent, associated with the C.M.S. Mission. Our present out-station at Tsông-gyiao originated in an effort of hers. And she frequently visited the San-poh plain, where also she had agents lent to her by our own and other societies, and which is now our most important country district. So deep and lasting was her affection for these fields of her labours and prayers, that when providentially called to Australia in 1860, she named her colonial home, whence in the year 1866 she passed to the skies, Tsông-gyiao.

Mr. Russell writes thus of her departure from Ningpo, April 10, 1860: "She has left behind her at Ningpo a name which will never be effaced from many grateful hearts, for whose good she has so long and so faithfully laboured."

That name is fragrant still in Ningpo ; that example is still a stimulus to many a worker ; and her prayerful seed-sowing in the hearts of Ningpo girls is bearing fruit. Several



baptisms have recently taken place of women who in childhood attended Miss Aldersey's school. One of these, a young widow, is now (1876), under Miss Laurence's superintendence, conducting a girls' school in Tsóng-gyiao itself.

Early in the history of the Mission, the necessity was felt of reducing to writing the vernacular of Ningpo, a task hitherto unattempted. Mr. Russell believed he had ascertained that not more than five per cent. of the adult population could read intelligently the literary language of China. By him, in concert with other missionaries, a system now called the Romanized colloquial was constructed. A phonetic orthography, following for the most part the continental pronunciation, was adopted as its basis.

Bishop Smith, writing in the spring of 1852, speaks of the "rapidity and accuracy with which teachers, pupils, and even servants had learnt to write and read in the Roman and also in the Italic letters. Portions of the Liturgy and of the Gospels had been translated and printed, or rather each separate copy stamped on Chinese paper with types made of horn, and containing the various initial and final letters or double letters of which Chinese words, all monosyllables, are formed." During Mr. Gough's temporary absence in Chusan (May, 1851), a school-boy who had accompanied him wrote to Messrs. Cobbold and Russell a capital letter following this system of orthography, giving an account of his studies, his walks, the illness of one of the boys, and other matters, which was read aloud without any difficulty. So clear was it that Mr. Russell's teacher shook his head, and gravely remarked that that letter was certainly not written by a boy, almost implying that some supernatural agency had been employed. Bishop Smith, however, "could not feel so sanguine as to hope that the system has such advantages, or will acquire such a general prevalence, as to supersede the Chinese literary



style, in raising a Christian literature, as this latter style is capable of being read in every province ; and being an ideographic form of writing is also capable of conveying Christian truth to the reading population of one-third of the human race."

Possibly in estimating the intelligence of readers too severe a test has been applied. The Chinese literary style is meant for the eye and not for the ear ; and a book may be perfectly intelligible to the *mind* of a reader, though with his *tongue* he cannot readily give its meaning in the colloquial. Just as a scholar who can read a Greek or Latin author with ease and enjoyment, might yet find it beyond his powers to read off a page at sight into idiomatic English.

Nevertheless, the Romanized colloquial has done a great and good work, and will probably live and grow. The system was introduced into Mission schools in 1851. In 1852 Mr. Russell was associated with Mr. Rankin and Dr. M'Cartee (both of the American Presbyterian Mission) in translating the Holy Scriptures into the vernacular. In the same year Mr. Gough, for a short time, joined the translation committee. In 1854 Mr. Russell, with the assistance of the Rev. W. A. P. Martin, of the American Presbyterian Mission, published the four Gospels and two of the Epistles in the same style. Since then many have laboured in this literary field ; and amongst the Ningpo colloquial books printed in Roman character may be mentioned, Genesis, Exodus, the Psalms, Isaiah, Daniel, and the complete New Testament with references, the Common Prayer-book, Pilgrim's Progress, the Peep of Day, Line upon Line, and Lines Left Out ; some volumes of Sermons, Catechisms, Stories for Children, a Manual for the Lord's Supper, Hymn-books, Geographies, &c.

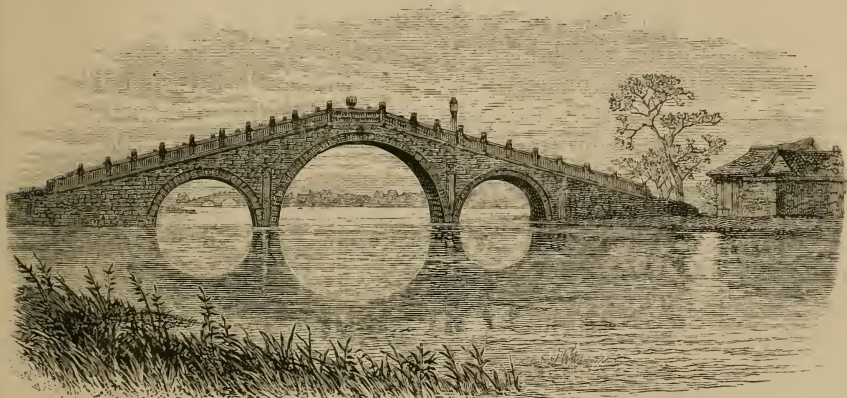
In February, and again in July, 1855, attempts were made to rent a Mission-house in the rich and proud district city of



TSZ'-K'I (locally Z-KY'I, nearly ZI-CHEE.) (From a Photograph by Major Watson.)

Tsz'-k'i, lying twelve miles N.W. of Ningpo.\* Each attempt was foiled. "The hostility of the people," writes Mr. Russell, "was apparently called forth by the supposed connection between missionaries and the opium traffic."

On one occasion a mass meeting was held in the Confucian temple, and but for the timely withdrawal of Mr. Russell violence would probably have been offered. A footing was at



BRIDGE NEAR TSZ'-K'I. (From a Photograph by Major Watson.)

length obtained in 1860; and at the present time the Tsz'-k'i congregation meets in a commodious church built by the

\* Tsz'-k'i—Mercy Stream—is some twelve miles from Ningpo, on a branch of the river whose tides flush the canals that penetrate its suburbs. In the picture we have, on the narrow waters of one of them, a group of native boats with their bamboo-woven roofs. One, half-uncovered, is laden with empty wine jars. Another, beyond, its roof in front closed with a semi-circular mat woven in a pattern, is a private, or perhaps a hired, passage boat—such as those used by missionaries for itinerating; and which then becomes their inn and conveyance in one, bed, board, books, and all being contained in it, though its low roof does not permit them to stand up. The hills behind are intersected by passes, which lead into the populous San-poh plain.



contributions of foreigners in China, and is ministered to by a Chinese pastor in deacon's orders. But it has ever been a hard and discouraging field. The sharp and humiliating defeat of the Chinese army in 1842 rankles still in the memories of some of the older inhabitants, and may perhaps account in part for their unfriendliness. The British garrison of Ningpo, under Sir Hugh Gough, hearing of a meditated assault on the city by a Chinese force assembled at Tsz'-k'i, resolved to anticipate the attack by advancing on that city. A member of our Christian congregation there has more than once related to me the fight on this occasion, which he witnessed as a boy. The panic produced by the shrill British bugles sounding from the hills which embrace the city on three sides, the rockets hissing from afar, and the agility of the red coats in pursuing the flying Chinese were most graphically described. The pursuit did not cease till the whole rabble army was hurled over the steep pass, Ch'ang-k'i Ling, down into the plain of San-poh. A temple crowning the pass, and used as a military post by the Chinese, was burnt by the English. Twenty-five years after the event it was still partly in ruins. A missionary passing it on his return from San-poh was asked, with much bitterness, by one of the resident priests, who, he supposed, had burnt it. "The Long-haired, I should imagine," said the missionary, meaning the T'ai-p'ing rebels, commonly known by that name. "No," replied the angry monk, "the Red-haired." \*

Difficulty of another kind was encountered in trying to plant a Mission at the district city of Fung-hwa, twenty miles south of Ningpo ; and though a school was for a while opened in one of its suburbs, it was afterwards abandoned. The place, however, is now occupied by the China Inland Mission.

\* "The Red-haired" is a nickname specially applied to the Dutch, but extended often to all foreigners.

It was in 1855 that our missionaries were providentially led to the great plain of San-poh. Mr. Gough, accompanied by the Rev. J. L. Nevius, visited the plain in the autumn of that year, and during the same season he made a second visit with Mr. Russell, attended by the catechist Bao. This fine district, containing a population of nearly half a million of souls, lies off the usual track of travellers by the great waterways, and has been seldom visited by any foreigners except missionaries.

It is an alluvial plain, the sea still receding from its shores, the land thus laid bare being swiftly covered with crops of cotton. A village, lying now well-nigh bosomed amongst the hills, and separated from the sea by eight miles of densely-peopled and richly-cultivated plain, still bears a name significant of its having been a harbour in ancient days. Noble peaks, from 1,000 to 2,000 feet high (Sea-view Cliff and Beetling Brow Hill being prominent), rise from the plain in a fine curve from east to west. Eastward the ridge is lost in the sea, reappearing at a distance of twenty-five miles in the beautiful outlines of the Chusan Archipelago. The people of this district are, to quote Mr. Russell's account, "bold, communicative, independent, and irascible, by no means awed by a foreigner, and ever forward to question or oppose."

Mr. Russell, preaching once in a large town named Yangvan on the folly of idolatry, spoke of the sun as one of God's glorious works, but by no means an object of worship. A tall man, his face glowing with excitement, with a voice of thunder, exclaimed that all the foreigner had been saying about sin and salvation was true, but it was monstrous to deny that the sun is a god, and that he would not listen to him for a moment. Mr. Russell endeavoured to pacify his assailant, but all his arguments served only the more to excite him.

Mr. Sing,\* the catechist, a man of ready wit and speech, and withal a firm grasp of Divine truth, interposed, and begged leave to speak.

"My friend," he said, "I once thought as you do; but I have learnt to think of the sun only as a lantern lent to us by the good God. And please consider the subject in this way. How *can* the sun be a god? We Chinese keep the birthday of the sun on the 19th of the third month. Now, the true God has neither beginning of days nor end of life. But please tell me, what do we mean by a *day*? Do we not mean the sun's journey across the heavens from east to west—*sun* and *day* are both denoted by the same word in our language; from whence then, if our notion is correct, came the two months and nineteen days before the sun was born?"

The irascible sun-worshipper disappeared, much abashed, behind the laughing people, like the sun itself retiring behind a cloud. But after a while he appeared again with a cup of tea in his hand, which he presented to Mr. Russell, with a smile on his face, as a kind of peace-offering. Mr. Russell thanked him, and having drunk the tea, told him that though they had differed about the sun he hoped they would henceforth be good friends, and he invited him to the district chapel.

The missionaries met on one of their visits to San-poh a young man, a leader of the Wu-we sect, a kind of reformed Buddhists, said to have originated in the province of Shan-tung about 100 years ago. They worship no images, but reverence the characters signifying heaven, earth, emperor, parent, and teacher. They are vegetarians, and some members also practise celibacy. One of their strange observances is the holding of the breath till the devotee is black in the face, and life well-nigh extinct. Some have been known to do this for nearly half an hour. Meanwhile they imagine that the soul

\* Now in priest's orders, and pastor of the district.

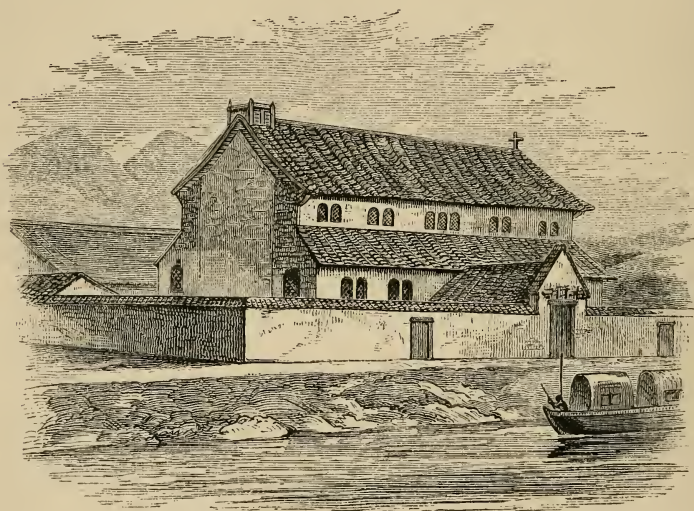


has gone out into the unseen world, collecting information, which on his recovery the devotee divulges oracularly to the congregation.

This young man, who was an office-bearer of this sect, appeared to receive the truth in the love of it. Mr. Russell speaks of him as "for Christ prepared either to live or die." With tears we must read these words. They bring to our memory one of the great sorrows of the Cheh-kiang Mission ; though not, alas ! a solitary case of disappointment. This man ran well for a time, and was employed for several years as an assistant catechist. The T'ai-p'ing rebellion, whose history we are now approaching, proved to be a turning-point for the worse in his character and life. He fell into gross sin. He was excommunicated, and though twice restored upon his apparent contrition, he has again gone back, and the rumour reaches me whilst I write that he has become a Buddhist priest. Let the prayers of the readers of this story rise as one to God that this fair and cheering fruit of twenty years ago may not be finally blighted by the deceitfulness of sin and the malice of Satan.

The headstrong character of the San-poh people exposed the missionaries to considerable peril in the early days of the Mission. The attempt to buy a piece of ground outside the south gate of Kwun-hæ-we, one of the chief cities of the plain, was met by an uprising of the populace, and but for the prompt interference of H.B.M.'s consul at Ningpo the purchase would have been prevented. One of the ringleaders in that riot is now the leading Christian in those parts, and a lay member of the Native Church Committee for the Ningpo district. Upon the plot of land then acquired there stands now a commodious church, with a parsonage for its native pastor (Rev. Sing Eng-teh, ordained priest in 1876), a school-house, and rooms for the missionary, attached.

The church was erected with the contributions of foreigners at the open ports of China, collected through the kind advocacy of Bishop Alford, who in 1868 visited and confirmed at this station. The work in San-poh grew, and within a year from the first visit of the missionaries, Mr. Russell had the privilege of administering the Lord's Supper to eight converts.



KWUN-HÆ-WE CHURCH.

Meanwhile, in Ningpo, as the result of eight years' labour, Mr. Cobbold reported that 60 had been baptized, of whom 32 were communicants. Shortly after this, in 1857, Mr. Cobbold returned to England with his family, his health much affected by the climate.

In 1858 the Mission was strengthened by the arrival of Mr. and Mrs. G. E. Moule. So small was the number of workers

that Mr. Moule was, of necessity, soon engaged in active work; and before he had well learnt the colloquial we find him, by the desire of his seniors, visiting San-poh in the spring of the following year. In April, 1859, he had the privilege of baptizing six adults in the Kwun-hæ-we chapel. In the spring of 1860, Mr. Gough (who rejoined the Mission with Mrs. Gough in 1854) being pre-occupied with the care of opium patients, Mr. Moule was associated with Mr. Russell in the revision and enlargement of the version of portions of the Prayer-book previously printed in the colloquial. Two identical editions were now published, the one in Chinese character, the other in Roman. My brother about this time took charge also of Mr. Gough's school of orphan boys, having already succeeded Mr. Russell in the care of his large day-school. He had also entrusted to him a class of four lads, of whom three had passed through the above-mentioned day-school, and who were being prepared for the duties of schoolmaster or catechist. After many hopes and fears, it is pleasant to be able to record the ordination of three members of the class on Trinity Sunday last (1876), by their old friend and instructor, Bishop Russell, and the useful employment of the fourth as master of Mrs. Russell's day-school.

About this time letters of unusual interest were received from Mrs. Gough, describing her husband's work and her own.

Near the south gate of Ningpo Mrs. Gough had opened a girls' school, with 25 children. These girls were carefully instructed by Ruth, a Christian teacher, whom we shall meet with again in the course of this history. Ruth had a brother-in-law, an earnest and promising evangelist in the pay of Miss Aldersey, but who was cut off in the midst of his usefulness after only a few years' service. This young man—'Eo Jing-ziu—worked chiefly at Li-ky'i-du, near Tsông-gyiao, the station alluded to above. His prayerful, diligent

labours seemed well-nigh fruitless when, he died ; but the "corn of wheat" then "brought forth much fruit." A man, self-righteous and well-pleased with himself, heard Jing-ziu preaching in the open air on the Ten Commandments—that "rule with its ten divisions," as another of the catechists delighted to call them, alluding to the Chinese foot-rule which is divided into ten inches—a rule constructed by God for measuring "the long and short," the excesses and defects of men's hearts. Convicted of sin, and led by the Holy Spirit's gracious power to the Saviour, he became a devout Christian ; and through his voluntary labour one of the most hopeful of the Society's out-stations, that at the Lake, was formed some years later.

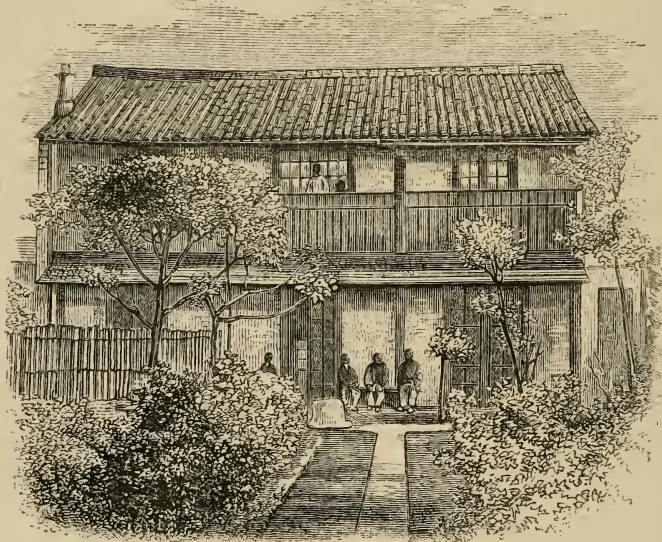
While Mrs. Gough was busily engaged with her schools, Mr. Gough was suddenly overwhelmed with an unexpected call on his patience, thought, and time. An Indian civilian, led by conscientious motives to relinquish his office as a collector of the opium revenue, soon followed up this act of self-denial, by placing at the Society's disposal for the benefit of opium smokers in China the savings of his official life, amounting in all to upwards of £3,000. Mr. Isenberg, C.M.S. missionary at Bombay, and Dr. Smith, Bishop of Victoria, were the means of conveying the views and wishes of the earnest donor to the Society. By a remarkable coincidence, just as the news of this donation reached Ningpo, a large number of opium smokers from the King-hwa department, in the heart of our province, some seven days' journey distant, came up to seek relief from foreign doctors. As no regular practitioner could receive them, Mr. Gough, after much prayer and consultation, took the sufferers into his compound, and in the course of three months, from Feb. 17th to May 22nd, 1860, he admitted in succession 133 patients, each one paying a deposit of two dollars. The anxiety and the strain

on tact and temper were very great. The patients, under the influence of the craving for the drug, which is usually at its height a few days after the pipe has been laid aside, resorted to every kind of expedient to obtain relief. Baskets were let down from the upper windows of the temporary hospital, in which opium was placed by friends in league outside ; window bars, intended to obstruct them, were broken and cleverly spliced so as not to attract attention ; violent quarrels took place, the result of the restraint and the craving ; false keys were used ; and the communication between Mr. Gough's dwelling-house and the hospital was one night stopped by the patients. Many went back to their evil practices when released from trial and restraint ; but some, it is hoped, were permanently cured. All had the Gospel preached to them, and one was baptized before he left. There were not a few who with sincere gratitude bade farewell to their Christian benefactor ; and two catechists sent down to the district some months later reported that about one-third of the cases appeared to be still abstaining from the evil habit.

In 1869 another attempt was made by Mr. Russell, and an opium hospital was opened under the care of the late Dr. Meadows. In 1871 Dr. Galt came out, specially appointed to commence an opium refuge in Hang-chow, to be supported by the fund already mentioned, supplemented by a grant from the Church Missionary Society, and by medical fees for services rendered to residents. In this hospital, from that time to this, Dr. Galt has worked patiently and efficiently. He has experienced to the full Mr. Gough's trials of fifteen years ago ; but he has not been without encouragement in his arduous work. From fifteen to twenty opium patients have been received and discharged cured every month ; and four thousand out-patients, afflicted with other maladies, have been treated free of all charge every year. The moral effect of these efforts



is great and growing. They serve to show that no connection exists between Christian Missions and the opium trade. They utter a continual though silent protest against the trade. The missionaries are seen to be well-wishers of the Chinese, Christian truth is scattered far and wide, and friendly hearts and open houses are multiplied in city and country.



THE OPIUM HOSPITAL IN HANG-CHOW. (From a Photograph by Dr. Galt.)

Mr. and Mrs. Gough, the latter greatly shattered in health, in all probability through the strain and trial of the abundant labours of the spring and summer, returned to England in the autumn of 1860; and four days only after reaching home Mrs. Gough was taken to her rest and reward. "Our readers," write the Secretaries, "will this year miss the interesting



contributions for which we have been indebted to a hand and a heart transferred now to a happier world; but her works will follow her."

Mr. and Mrs. Fleming, who joined the Mission in 1860, were soon engaged in active work.

On Nov. 8th, 1858, at a conference held under the presidency of Bishop Smith, it was resolved that "we consider the immediate occupation of Hang-chow as a second basis (after Ningpo) of missionary operations as very expedient. From Hang-chow a course of systematic co-operation might be carried on with the brethren at Ningpo in a common and united advance on the interior of the empire."

Acting with great promptitude on this resolution, Mr. Burdon (who had joined the Shanghai Mission in 1853) left Shanghai for Hang-chow on a tentative mission, Jan. 18th, 1859. To his thankful surprise he was allowed, without a word of objection, to pass the Custom-house; and even in the city and suburbs of Hang-chow he was allowed to walk about without molestation in his foreign dress. He lived in a boat outside the city till the beginning of March, when Mr. Nevius, of the American Presbyterian Mission at Ningpo, visited Hang-chow, hoping to open a Christian book-shop in the city under the charge of native catechists. In concert with Mr. Nevius, Mr. Burdon succeeded in renting two small rooms in a monastery on one of the hills within the circuit of the city wall; and here he resided, with few intervals, till November. Mr. and Mrs. Nevius lodged for a time in rooms connected with the great pagoda of the Six Harmonies, four miles beyond the city gate; but they subsequently moved to a monastery near Mr. Burdon's residence.

The authorities made no sign of opposition, the people were friendly, and numbers of visitors came daily to listen and to converse. Hang-chow was formally adopted by the

parent Committee as a station ; reinforcements were voted from Ningpo ; two of the ablest catechists, Bao and Stephen Dzing, were to have joined Mr. Burdon ; and Mr. Fleming, who was expected from England, was designated as his foreign colleague. But the time of visitation for Hang-chow was not yet. The British fleet, carrying the Treaty of 1858 for ratification, was repulsed from the mouth of the Peiho ; and amidst the excitement resulting from this unexpected and untoward event, Mr. Nevius' residence in Hang-chow was formally objected to by the Chinese authorities, Mr. Burdon being alluded to also in their letter of remonstrance. Mr. Nevius was requested by his consul to withdraw, and shortly after Mr. Burdon also left the city. In the autumn, however, (Oct. 19th, 1859), we find him once more *en route* for Hang-chow, resolved not to abandon the post without one further trial. He spent just one month there, and then the attitude of the authorities became so menacing, and the danger to the two catechists left by Mr. Nevius so serious, that, having no church to watch over, and no prospect of an open door, he left finally on Monday, Nov. 28th, 1859.

Seven years later the writer visited this great city in company with Mr. Burdon. The once magnificent "heaven on earth" had been withered meanwhile by the devastating T'ai-p'ing inroad and all the horrors of three sieges. It was with great difficulty that Mr. Burdon could identify the site of the monastery in which he had spent those months of gallant pioneer work in his Master's name.

In the autumn of 1860, after the march of the allied forces on Peking, and the ratification of the treaty within its walls, Mr. Burdon went again to Ningpo from Shanghai, with the intention of revisiting Hang-chow, but that city was then threatened by the T'ai-p'ing, and the design was of necessity abandoned.

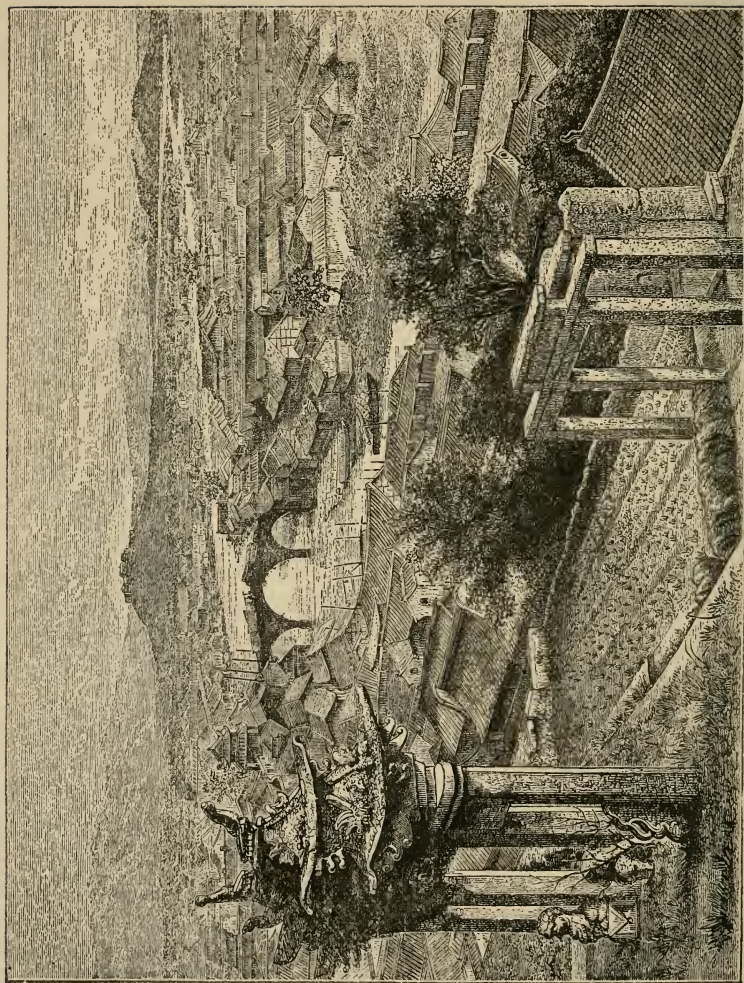
In the spring of 1861 we find him once more in Cheh-kiang, where, in association with Mr. Fleming, he undertook the superintendence of our station at Yu-yaou, commenced during the previous autumn.

Advancing thence, on the 4th of March the missionaries succeeded in renting a house in the great city of Shaou-hing, one hundred miles west of Ningpo, and the capital of the department in which Yu-yaou lies. Here Mr. Burdon spent the summer of 1861, one of unusually oppressive heat. Mr. Fleming paid occasional visits to the city, but Mr. Burdon was for the most part alone, assisted indeed by one of the Ningpo catechists, Sing, and by his Chinese teacher, but without any foreign companionship. That summer's work was not in vain, as the story of the Shaou-hing Mission will prove.

Two adults, an elderly man and his son, were baptized in the city in the month of September; and in July, 1862, I find that I wrote as follows: "Three adults and one infant were baptized in Grace Church to-day; one of them is a young woman, a native of Shaou-hing, another fruit of Mr. Burdon's short but self-denying campaign in that city." That campaign was cut short by the advance of the T'ai-p'ing insurgents.

My wife and I joined the Mission in August, 1861, falling upon troublous times. Within six weeks after our arrival the panic caused by the news of the T'ai-p'ing successes began, and war and confusion succeeded, agitating the whole province for three long and eventful years, and rendering close application, especially to the study of the language, a difficult task.

Mr. Burdon returned to Ningpo in November. He fell back slowly and reluctantly. Compelled to leave Shaou-hing by the enemy at the very gates, he paused at his old station,



THE CITY OF YU-YAOU, LOOKING DOWN THE RIVER TOWARDS NINGPO. (From a Photograph by Major Watson.)



Yu-yaou. The fires of the approaching army were seen from the hills, and sadly and unwillingly he retired on Ningpo; and all through the days of anxiety, danger, and bloodshed which marked the fall of that city, he shared with his brethren their labours and their perils.

The inroad of the T'ai-p'ing, occurring as it did just fourteen years after the commencement of the Mission, and exactly midway between it and the present time, may serve as a halting-place in our narrative. In Mr. Hobson's words (quoted from a letter dated Dec. 28, 1861), "Our beautiful vineyard at Ningpo has been uprooted, though, thank God, not destroyed, by the wild boar out of the woods."

The whole Mission, when the danger was past and the storm had spent itself, called, if not for replanting, yet for re-organization. And a new chapter will be required to describe the later years of the Cheh-kiang Mission.

Mr. and Mrs. Russell, now in failing health, after fourteen years' continuous labour in China, had been urged by the Secretaries to return home for a season; but they felt unable to desert their post in the hour of danger, and determined "to wait, if the Lord permit this, till the crisis shall have past."



### CHAPTER III.

#### LATER DAYS.

King of Glory, King of Peace!  
With the one make wars to cease,  
With the other bless Thy sheep—  
Thee to love, in Thee to sleep.

*Herbert.*



**S**HORTLY after our arrival in Ningpo I took a short tour into the surrounding country with my brother. Everywhere the anxious question was asked, as under the shadow of some impending calamity, Is there any danger? Will the "Long-haired" come?

The walls of Ningpo, which when we started were in their normal state of silence and neglect, fluttered on our return with flags all round the five miles' circuit. From that date (Oct. 10th, 1861) the panic increased in intensity and confusion till Dec. 9th, when the city was taken. One by one the towns between Hang-chow and Ningpo were falling, and each ebb-tide brought down the river crowds of boats filled with panic-stricken refugees. The garrison now bestirred themselves. Gunpowder was manufactured in large quantities; a shed where forty men were engaged in the manufacture blew up; and Mr. Jones, whose house almost adjoined it, with two other missionaries, was engaged all night long in striving to alleviate the agony of the dying men, the whole number having



been fatally injured. On the parapets of the city wall great logs of wood three or four feet long, and armed with iron or wooden spikes, were to be seen, fitted with ropes and pulleys, waiting to descend in fury on the heads of the assailants. Meanwhile the missionaries in the city began to lay in provisions for a siege, expecting a long imprisonment within the walls. Yu-yaou, in which the small Mission-house was being prepared for our occupation, fell, and Tsz'-k'i, only twelve miles off, surrendered; the smoke of the burning of Tsz'-k'i's glory, the great Ts'in-taou Kwan (Temple) blackening the northern sky. On Saturday, December 7th, the pennons of the T'ai-p'ing vanguard were descried from the walls of Ningpo. A missionary with his binocular sighted them first, and passing the glass to the commander of the gate, he bade him look. The soldier gazed a while, and then, returning the glass, with eyes and hands upraised, he shouted "Oh! oh!! oh!!!" with a louder and yet louder scream, as he saw the long-dreaded and all too terrible foe actually at hand. The rebel army came quietly up, and disdaining the wild cannonade from the walls—the guns loaded with too small balls, and depressed to bear on the foe, the balls rolled harmlessly out before the roar was heard—prepared for an assault on Monday.

In gallant style they swam the moat, and running under the walls, with tables covered with mattresses over their heads, they received unhurt the threatening logs; in an instant their scaling-ladders were planted, and they had gained a footing on the walls. The garrison broke and fled, and in two hours' time the city was taken. It was a morning of profound anxiety for the missionaries. The T'ai-p'ing leaders had promised to respect foreign houses; but their army consisted mainly of wild lads trained to bloodshed from childhood; and discipline, especially in the flush of victory, was not to be

expected from such a rabble. The Mission-houses were in great peril. In one, Mr. and Mrs. Russell with Mr. Burdon had the anxious charge of a girls' school, and of many refugees. In another, my brother was alone, with the boys' school and several Christians under his protection. The veteran Baptist missionary Mr. Hudson, who also remained in the city, had his premises crowded with fugitives.

Bands of rebel soldiery, men and boys, burst into the Mission compounds ; and it required all the courage, tact, and patience of the missionaries to prevent the forcible dragging away of their pupils. The boys under my brother's care were already tied together by their hair-plaits before he could come to their help, and were rescued with extreme difficulty. The arrival of a rebel officer who knew foreigners, alone, under God, prevented serious mischief. The other missionaries, most of whom were tarrying outside the city, came in as soon as it was possible, and stood by their brethren during those anxious days. By order of Sir Henry Parkes and the commander of the *Scout* man-of-war, just thirteen days after the capture of the city, all missionaries were requested to withdraw from the city ; and with the help of passes from the T'ai-p'ing leaders they were able to remove a portion of their furniture, and to carry with them beyond the walls not only all the Christians, but also large numbers of people who had fled to the Mission compounds for protection.

The memory of those kind deeds has not yet, after fifteen years of chequered history, quite faded from the grateful hearts of some of the people of Ningpo. At the time a Taouist priest expressed his great surprise at the love of Christians. Two things had astonished him—the asylum for refugees, supported by contributions of Chinese and foreign merchants, and of which Mr. Green, of the American Mission, and myself had charge ; and the fact (to quote his own words) that “if

one of your people is missing, you don't rest till he is recovered."

As soon as the excitement had in some measure subsided, the missionaries anxiously consulted together as to their duty at such a crisis. Direct Mission work amongst the T'ai-p'ing themselves was contemplated and attempted. But their extremely illiterate character made the distribution of books well-nigh useless; and their frequent removal, their gross immoralities, added to their growing insolence and hostility, made the work discouraging in an unusual degree.

Two of our out-stations were for the present untouched by the tide of war—those, namely, at Kwun-hæ-we and Tsông-gyiao—and these places were visited by the missionaries. At Tsông-gyiao in these dangerous days, with T'ai-p'ing soldiers looking on, two persons professed faith in Christ crucified, and were baptized by my brother.

Mr. Burdon, with him as a companion, started for San-poh and Shaou-hing on December 24th, returning without harm on the 31st. Their object was to see after Mr. Burdon's Mission-house, in which, with the clinging hope of an early return, he had left behind all his furniture, books, &c., when he retired in November. They were also especially anxious to bring away a Christian, one of two natives who had volunteered to remain in charge. The missionary's property had almost disappeared. A few books remained; and a T'ai-p'ing soldier was discovered smoking opium, with his head pillowed on some volumes of Alford's New Testament. The Christian, however, was found, and brought down safely to Ningpo. In February Mr. Burdon and I visited San-poh, taking rice for the half-starving Christians, and administering the Lord's Supper "to the comfort" of fifteen Chinese. Though molested twice on the way, no serious harm followed. Meanwhile the rebel garrison in Ningpo grew bolder and bolder. Stray shots were

fired over the river, and one entered a Mission school-room on the further shore—through God's kind care—just at the dinner hour when the school-room was empty. One of the missionaries was threatened with a spear, and stones were thrown at the houses under the city wall.

On Monday, April 14th, Mr. Burdon finally left our province, having been invited by Bishop Smith to accompany him to Peking. That visit resulted in the formation of a permanent Mission of the C.M.S. in the capital, Dr. Lockhart, a well-known medical missionary of the L.M.S., having been the first to enter the city. Mr. Burdon was honoured thus once more as a pioneer of the Church Missionary Society.

Mr. Fleming, though in failing health, engaged diligently in itinerating work through the limited districts still open for such efforts near Ningpo.

On Easter Day, April 20th, Mr. Russell administered the Lord's Supper to the foreign members of the Mission in the hall of a small house which had been rented as his residence upon his quitting the city in December. "It was a solemn and touching service," thus I wrote about this time; "a long time will elapse before we hear that dear and honoured voice again." Seven years, in fact, all but three months, elapsed ere, with health only partially restored, our dear friend once more joined the Mission. Mrs. Russell's serious illness made their immediate return to England now imperative, though her husband long hesitated to leave whilst the future hung still so doubtfully in the balance. Nothing, however, could now be gained by further delay. The missionaries, with their converts, had all removed to the foreign settlement, and were under the protection, so far as God would be pleased to use it, of the ships of war.

On April 23rd one of the rebel chiefs reached Ningpo direct from Nankin, with the rank of feudal-king conferred by the

T'ai-p'ing sovereign Hung Siu-tseuen. He was received with great exultation, and salutes with ball-cartridge were fired through the rigging of the French and English gunboats anchored off the city. The admiral at Shanghai was applied to for protection; and as Mr. and Mrs. Russell in the ship *Harvest Home* dropped down the Ningpo river they met the *Encounter* sloop of war and two gunboats steaming in from Shanghai, with Captain Dew on board, and bringing a message from the admiral to the effect that the English neutrality must cease if such lawless proceedings continued.

The tide failed the *Harvest Home*, and Mr. Russell landed, and ran back to the Mission-house to inquire the reason for the arrival of the squadron. He left again at night, and four days after a time of great danger and anxiety began. A price of one hundred dollars was said to have been put by the chiefs on every foreigner's head. All communication with the city was cut off, whilst the rebels, knowing that their time was come, and exasperated by the gathering of the hill-men against them, ravaged, burnt, and murdered through the surrounding country in the most awful manner; and columns of smoke by day and the glare of fires by night marked the work of bloodshed and devastation. Many Christians in the country were in extreme peril, but none were actually killed.

A night attack on the settlement was now expected, and for ten nights the missionaries, helped by their native servants, kept watch by turns. The suspense closed at last. On Saturday, May 10th, at 9.50 A.M., on the advance up the river of the imperialist flotilla, shots were fired over the *Encounter's* bows from guns near the Salt Gate.\* The vessel replied with a broadside. The gun-vessels moored at the North and East Gates and two gunboats under way opened fire at the same time with their heavy guns.

\* One of the six gates of Ningpo. See picture overleaf.



The T'ai-p'ing garrison returned the fire vigorously ; balls passed over the houses in which the missionaries with their families were living, or fell splashing in the rice-fields close by. It was not till near 3 P.M. that two small storming parties of blue-jackets and marines, numbering only 150 in all, gained a footing on the wall. The first-lieutenant of the *Encounter*, a nephew of Sir George Cornwall Lewis, fell dead as he cheered on his men, and the captain of the French gunboat was mortally wounded. An overwhelming column of insurgents advanced along the wall to sweep away the handful of English, but a shell from the *Encounter* made them pause and waver, and panic soon spread amongst their numerous host. Meanwhile the West Gate, their only safe line of retreat, was reached by shells from the *Kestrel*, which kept up a vigorous fire though she had already been "hulled" by some sixty-eight cannon-balls from the rebel batteries ; and the chiefs seeing this gave the order to retire. The whole force, variously reckoned at from 20,000 to 70,000 strong, poured out in wild confusion, and by 6 P.M. the city was in the hands of the allies. That was a night of anxiety indeed. The city was all aglow with fires ; the small Cantonese garrison, thrown, well-nigh forced, in by the allies, was timid and irresolute. Would the great rebel host gather heart and recover the city by a night attack ? The missionaries watched again and prayed ; and the Sunday morning broke in peace. A gunboat steamed ten miles up the river, and found that the T'ai-p'ing had not paused in their headlong flight till one division found a halt at Tsz'-k'i in the north ; whilst the other, refused admission into the southern city of Fung-hwa, continued its flight further still. On May 13th the former proud city, spared on its first capture, was seen in flames. Now terrible news reached us of bloodshed and burning, and the Christians in the country were in sore peril. Many San-poh Christians managed to reach Ningpo in safety ;



SALT GATE, NINGPO. (From a Photograph by Major Watson.)

but the catechist Bao stood at his post till, on the 26th he, too, was obliged to fly. Twenty thousand San-poh men turned against the rebels, and at first successfully, but in the end the rebels gained the upper hand, and the eastern end of the great plain was laid waste with fire and sword.

On May 26th my brother and I, with our families, moved back into our city home; and on June 1st, after six months' silence, Grace Church heard once more the voice of praise and prayer. The first duty was to endeavour to re-organize and revive the work so rudely rooted up and scattered by the war. My brother had charge of the Sunday services, of the theological class, and of the Mission generally. Mr. Fleming and I on alternate week-day evenings attended the city chapel opened for preaching to the heathen, and on alternate Sundays ministered to the congregation at Tsông-gyiao. The men-of-war in harbour having no chaplain, much of our time was occupied in ministering on board and in visiting the sick and wounded.

On June 5th the little church, just lifting its head from the dust, was cast down and deeply saddened by the removal on the same day of two labourers, Stephen and Ruth, whom we could ill afford to lose. Stephen Dzing was the intelligent and earnest catechist, whose history is familiar to many friends of Missions from the *Narrative of the Conversion of a Chinese Physician*, compiled by my father, the Rev. Henry Moule, and reviewed in the *C.M. Intelligencer* for August, 1868. Of Ruth (Lu-teh), the mistress of a girls' school at this time under Mrs. G. Moule's care, my sister writes: "I had a joyful hope in Lu-teh's death as I had in her life. She longed to be with the Lord; she was delighted to have the Bible read to her—'The words of Jesus,' she said, 'give me such joy in my heart.'"

But the time for quiet work and active reconstruction of the once flourishing Mission was not yet. The missionaries all suffered much from illness during the excessive heat of the

summer of 1862 ; and after a short stay in the neighbouring hills, they returned to find Ningpo shaken again with panic at the second approach of the T'ai-p'ing. Yet signs were granted of God's mercy in the midst of judgment. The number of inquirers increased. The catechists Bao and Dzang visited the southern country districts, and were everywhere received thankfully by the afflicted people. A rich man invited them



STEPHEN DZANG.

to dine ; and on the Sunday, seeking a quiet place amongst the hills for prayer and meditation, they met with a party of devotees, nine women and a man, worshipping the God of Thunder. They spoke to them earnestly for some time, till at last all replied, "What you say is clearly true. And now what is to be done? May we worship the true God with you?" And there on the quiet hill-side, the Thunder God sitting silent and senseless near, and Jehovah bending to



listen, they all joined in worship. Bao had his Bible and Prayer-book with him, and spoke on the history of Cornelius. "Paul would have baptized them all on the spot," said Bao, in relating the circumstances.

In September the T'ai-p'ing in very great force poured through the passes of the southern mountains, and taking Fung-hwa as their base, marched on Ningpo. The city was shut up; the missionaries and their families—the mother and the infant—were in the city. Escape was scarcely possible, and danger imminent. The garrison to man a wall five miles in circuit consisted of scarcely more than the storming party of May. Treachery was rumoured within the city, the guards at the gates were to be overpowered from inside, and the advanced bands of the T'ai-p'ings were seen in the suburbs and fired at by the British marines from the walls.

On the 19th, the Tsông-gyiao Christians came to Ningpo in great alarm, having escaped with their lives by but a few minutes. A friendly neighbour lent a boat, the tide just turned for the ebb; the strong arm of Bong S-vu,\* the maker of boat-roofs of bamboo, afterwards an efficient catechist, sculled the crowded boat. The rebels sighted the fugitives and fired after them as they swept down the river; but they escaped, and we heartily thanked God for the deliverance.

On the 26th relief arrived from Shanghai, and on Oct. 9th Fung-hwa was retaken by the gallant Captain Dew of the *Encounter*, upon which the whole rebel host retired finally from the immediate neighbourhood of Ningpo. The British loss was twenty-three wounded, some being dangerously hurt.

The T'ai-p'ing armies, exasperated at their defeats, now threatened the San-poh plain again, and took Tsz'-k'i for the

\* *Dzao* was the good man's name; but he usually went by the name given him in the text of Bong S-vu, or Boat-roof maker.



third time. A panic prevailed at Tsông-gyiao, which lies only eight miles south of one of the chief passes leading from the great plain of San-poh. On November 16th I visited the station, and strove to comfort the alarmed congregation by begging them, (1) to pray for those actually suffering ; (2) to trust in God alone ; (3) to remember that earth is not home ; (4) to rejoice in the prospect of the eternal rest. Fifteen adults were baptized in the Ningpo Mission during this troublous year.

The close of the year was darkened by various anxieties ; amongst the rest, the unsettled state of mind shown by our four *præparandi*, all of whom were for a time shaken in their allegiance, and disconnected with the Mission. One by one, however, after a shorter or longer interval, they returned to duty ; and we have reason to hope the sequel has shown that "the root of the matter" was in them, though the effect of these trying times on very immature spiritual life was for a while so disastrous.

On the other hand a sign of God's presence and blessing was granted to lighten the darkness. My brother was visited by two earnest inquirers from the Lake twelve miles south of Ningpo ; and on going to see them at their home, subsequently, he found a little band of believers, the fruit of God's blessing on the unpaid labours of Bong S-vu, their kinsman. He had early taken his family to the Lake for safety from the marauding T'ai-p'ing, and during these months of confusion and peril he was laying the foundation of what is still, and, we trust, will ever be, a Mission blessed of the Lord. The first-fruits of this station, the two fishermen Peter and Andrew, were baptized January 18th, 1863.

On February 2nd the whole foreign community at Ningpo was saddened by the death of Dr. Parker, an active and able medical missionary. He sank under the effects of a strange accident, a bridge giving way under his horse as he was riding

over it from one of his two hospitals for natives. "Jesus is very near me," he said in his lucid moments; "Are the harps ready?" in his delirium.

On February 11th, guided by a strong medical certificate, we decided, though in great sadness, to recommend the immediate return to England of Mr. Fleming, who had suffered severely from repeated attacks of dysentery. He left with his family on February 16th, 1863, and from that date till May 1, 1864, an anxious period of fourteen months' duration, my brother and I were alone in the Cheh-kiang Mission!

On March 14th, 1863, the great city of Shaou-hing was wrested from the T'ai-p'ing by Chinese levies trained and led by French officers, and assisted by advice from Captain Dew. Lamentable loss of life attended this siege; and the missionaries especially deplored the untimely death of Lieut. Tinling, a gallant and most amiable officer of the *Encounter*, who was on a visit to the siege-works. Large numbers of foreign adventurers of indifferent character were enlisted at this time to join in the final attack on Shaou-hing; and for months after the victory the province was infested with bands of these men levying black-mail on boats and travellers generally, and making the name of foreigner an abomination in the eyes of the hitherto grateful and friendly people. On more than one occasion my brother, when itinerating, was stopped and challenged by armed foreigners of this description.

I commenced systematic itineration northwards from Ningpo in the spring of this year, and the field tended to expand, chiefly through providential guidance, to the south-west and west.

My brother's health seriously failed during the summer, and he left Ningpo early in August to try the effect of a trip to Chefoo, returning after an absence of five weeks much refreshed and invigorated.

The autumn was darkened, however, by a visitation of cholera ; many sailors and marines from the ships of war were carried off by this and other diseases ; and no less than eighteen out of the little band of native converts died during the year. Bishop Smith visited the Mission—his last visit as it proved—in May, and confirmed thirty-three candidates ; and at Tsông-gyiao there was much encouragement, the communicants numbering eleven, and the system of weekly church offerings being set on foot.

My brother visited San-poh in October, and found the beautiful plain terribly devastated, but the people in some degree more amenable to the preacher's message, being broken and humbled by their calamities.

My wife and I suffered so much from the heat of this summer that we were ordered for a month to Hong-Kong to recruit our health, and the other Missions suffered greatly from sickness. But a heavier trial than bodily weakness fell on the Mission at the close of this year. The senior catechist, Bao, annoyed at charges\* brought against himself and his family with respect to the appropriation of spoils left behind by the fugitive T'ai-p'ing, suddenly threw up his employment, and separated himself from the Church, returning to his business as a tailor, and even working for some months on Sundays. For more than a year he angrily rejected the affectionate and earnest entreaties of his native brethren to return to the Lord. Repentance and restoration were granted at last ; and for nine years after this sore calamity he was spared to work again for his Master. But he never recovered fully his former energy and zeal ; neither could the Mission repose the same confidence in him,

\* These charges, brought in the most public manner by a native Christian, were inquired into, with the result that nothing was proved beyond a certain want of judgment. I made known this result to the Christian community as clearly as possible. But the mere *inquiry* into his conduct appeared to our Brother a serious affront.—G. E. M.

nor commit to his charge the responsibilities of former years. But lights succeeded the shadows, and God was not always chiding. Early in 1864 the native Christians in Ningpo and Tsông-gyiao promised the rent of a Mission-room at the Lake and the pay of a chapel-keeper, if our Society would provide a catechist. The offer was gladly accepted, and the Lake station formally inaugurated. I paid many visits to this station, and itinerated in the neighbourhood during the next two years, preaching in all the towns and villages on the shores of the Lake.

With the permission of the Home Committee, a sanatorium was secured in the western hills during the spring of 1864. This pleasant place, a little Buddhist monastery called the Lotus Convent, having been damaged by a hurricane, which destroyed its guest-rooms,—and the resident monk, who was also landlord, being unable, and withal not very eager to repair it, since its shrine no longer attracted worshippers,—the ruins were let at a moderate annual rent to the Mission, on condition that we made such repairs as we wished. The temple itself was not leased to us ; but when we proposed to borrow it as a place of worship, the monk himself assisted in removing the idols it contained to another building.\* In their stead we hung up a copy of the Ten Commandments ; and furnishing it with a chandelier and some benches, we were provided with a suitable chapel for daily and Sunday services, at which many heathen often were present.

The place has refreshed and reinvigorated many a weary labourer. The quiet retirement ; the blue heavens above, and the green hills around ; the sound of rippling brook or singing bird ; the flash of summer lightning ; the echoing storm ; the cry of roaming deer at night ; and the indescribable beauty

\* The picture, from a fine photograph by Major Watson, represents two Buddhist priests at the celebrated monastery at T'ien-t'ung, in the Eastern hills.





BUDDHIST PRIESTS.



of the carpet of flowers in spring-time, are pleasant and refreshing sights and sounds indeed after the toil and dust and oppressiveness of a great city.

But far better than this, the Hill Lodge has been, we trust, the birthplace of more than one soul; and it has facilitated the establishment of three out-stations amongst the hills, namely, at Tsông-ts'eng, Da-le, and Gao-san, connected with which there are now from twenty to thirty communicants; and each station is, we trust, a spot of Divine light amidst the spiritual darkness of these beautiful hills.

During the spring of 1864 many alarms were experienced in Ningpo on account of the sallies of the T'ai-p'ing from Hang-chow, in which city, after the fall of Shaou-hing, they made a long and stubborn stand; and it was not till April, two full years after their expulsion from Ningpo, that they finally abandoned Hang-chow, and, not long after, the dark cloud of war and confusion passed from Cheh-kiang.

The history of the T'ai-p'ing rebellion has been written by other pens, and must not detain us here. Very conflicting views have been held, both by missionaries and by others interested in China, as to the true character of the movement, and as to its probable results, had not Western powers interfered, and thereby secured the defeat of the enterprise. It is a touching fact that Leang Afa, the first-fruits of modern missions in China, a convert of Dr. Morrison's, expressed to Bishop Smith his confidence in the true Christian character of the leader, Hung Seu-tseuen; and very recently Dr. Yates, of Shanghai, who was brought into very close connection with some of the leaders of the movement, has expressed in print a somewhat similar view. And to some this would seem a sufficient reason why Christian powers should have helped, instead of hindering, the attainment of their ambitious design.

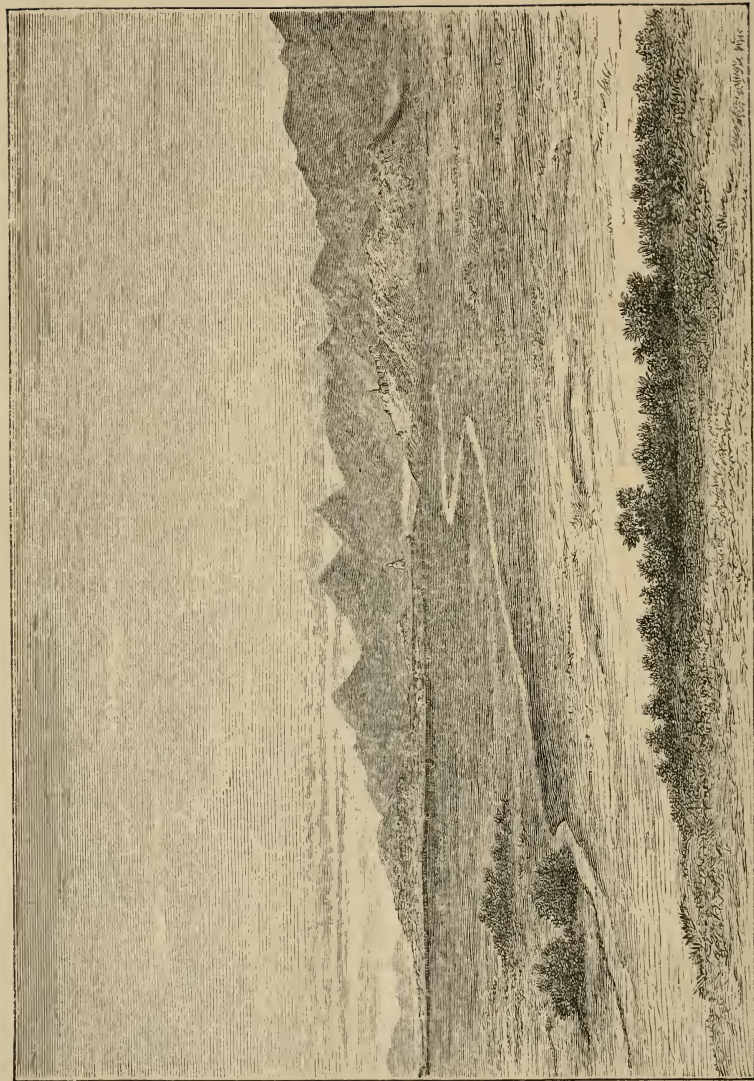
But there is another side to the question. Not to dwell on

the fact that England at the time of the rebellion was in treaty with the reigning dynasty, very many well-informed authorities incline to the belief that already, before their contact with Western powers, the T'ai-p'ing hosts had come to consist chiefly of the offscouring of many provinces with but a slight leaven of earnest men possessed of a purpose, and resolution to carry it out ; had lost such Christian character as they ever possessed ; had blasphemously added to the Bible so-called new revelations ; and had marked their victorious progress with murder, rapine, and frightful barbarities.

Mr. and Mrs. Valentine arrived in May, just one month after the expulsion of the T'ai-p'ing from the province. After the summer, a season marked again by cholera and many deaths, the province was in a measure pacified, though the insurgents were still formidable in the neighbouring province of Fuh-kien.

About this time our attention was once more directed towards Hang-chow. The impulse came from two of our native helpers, Miao and Dzang, who, after reporting a visit they had paid by the missionary's desire to the western hills, asked leave to recommend the extension of our work to the great cities lately freed from the insurgents. These cities, particularly Shaou-hing and Hang-chow, they remarked, were once proud and self-satisfied indeed, and refused to receive the Gospel. But now, after their intense sufferings and humiliation, surely there must be repentance. "Strike the iron, sir, while it is hot. Cannot we do something for Hang-chow?"

My brother pointed out to his friends the gravity of the proposition. The work at Ningpo was of prime importance ; that work was developing on all sides. Tsz'-k'i was re-occupied ; a second station in San-poh was commenced, and the Mission was weak even for its actual undertakings. My



HANG-CHOW. (From a Sketch by the Author.)

brother was often out of health ; I had been only three years and Mr. Valentine but four months in the Mission.

" Sir," they replied, " this may be God's opportunity ; let us not allow it to slip."

My brother turned to the elder of the two brethren, the catechist Dzang—a man advanced in years, with feeble health, and having an aged mother residing with him.

" Mr. Dzang, it is impossible for me to leave Ningpo, but will you go to Hang-chow ? "

" I will go," he replied, " God helping me."

My brother—having subsequently ascertained that no other Protestant Mission at Ningpo was at the time able to make the attempt, and having received about the same time unexpectedly the offer of a large native house to rent or purchase in the city of Hang-chow, gathering assuredly that the Lord had called us thither—started on an exploratory visit in November, 1864, intending at any rate to settle a catechist in one of the cities.\*

Twenty-nine years earlier (October 13, 1835) the well-known pioneer missionary, Dr. Gutzlaff, when replying to the Society's letters of inquiry as to the openings for mission work in China, wrote thus : " As a place of preparation, I propose Singapore ; as a station in China, *Hang-chow*, in Cheh-kiang,

\* The view of Hang-chow is taken from high ground five miles north of the city. A low hill within the walls, near the South Gate, is crowned with some famous temples, some tea-houses, and other buildings. On the right is the famous *Si-hu*, or West Lake, surrounded by picturesque hills or petty mountains, containing in their valleys great convents and temples of Buddhists ; on the left appears the broad *Ts'ien-t'ang* River, or *Cheh-kiang*, which gives its name to the province. Hang-chow, now twelve miles in circuit, with great suburbs beyond the walls, had, in the 12th century, more than twice that area. For more than a hundred years it was the capital, or Kinsze, of the Chinese dynasty of Sung, whilst the Mongols, established at Pekin or Cambalu, were consolidating and extending their conquests. They became masters of all China on the capture of Hang-chow, which, not long after, was visited by Marco Polo, under the orders of Kublai Khan, in whose " Travels " the glories of the Kinsze, or Kinsay, give matter for two chapters of glowing panegyric.



an immense city on the Ts'ien-t'ang river ; but this must be left to circumstances brought on by the mighty hand of God." Bold and hopeful words, for there was no treaty then, and China's brazen gates were shut. And now the time had arrived. We decided on renting the offered house, which is still, after chequered years, in the occupancy of the Mission ; and a preaching-room was secured in a busy street close by. Periodical visits were paid to Hang-chow by my brother in the winter and spring of 1864-5 ; whilst, encouraged by our advance, the American Presbyterian Mission at Ningpo commenced a mission in the city, arriving in January, 1865. In the autumn of that year my brother moved his family to Hang-chow, a journey of considerable risk and anxiety, but accomplished, through God's mercy, without mishap, and missionary residence has been uninterrupted since that date.

But we must return for a short time to Ningpo. I had the great joy of baptizing twelve adults at the Kwun-hæ-we station on one day in the autumn of 1865 ; and in the city and country alike there was progress and encouragement. Regular itinerancies were planned in definite districts ; and in the spring of 1865 Mr. Valentine took part in this work, paying frequent visits, Mrs. Valentine accompanying him, to the Lake. The catechist Bao rendered most efficient help to Mr. Valentine during these preaching tours.

In the early autumn of this year the persistent hostility of the people of Tsz'-k'i was greatly abated by the opening of a dispensary in the C.M.S. Mission-house within the walls of that city. Dr. M'Cartee, a veteran and able member of the American Presbyterian Mission, most kindly offered his time and skill for this work. I accompanied the doctor on his weekly visits ; and on some occasions as many as a hundred men and eighty women were found waiting for relief. Christian instruction was given to the patients before they were admit-



ted by ticket into the consulting room. The result of a three months' campaign was very cheering ; and no difficulty was experienced in exchanging the Mission-house for larger and more commodious premises in the spring of 1866.

During this year my wife conducted a Bible-class for heathen women near the South Gate of Ningpo, and with the assistance of Mrs. Valentine two day-schools for girls were carried on ; and the nucleus of a girls' boarding-school was formed by my wife with the help of friends in England. At this time also her *Manual for the Holy Communion* and *Stories for Children* in the vernacular were brought out. The boys' day-school was full to overflowing ; and with the sanction of the parent Committee we were now commencing a boarding-school for boys. Meanwhile, with Mr. Valentine's constant help, the daily chapel preaching was kept up ; and in order to counteract the tendency to neglect the great city for the attractive and ever expanding country work, regular visits were paid to the Christians' houses, notice being given beforehand of the pastor's intended call, and the heathen neighbours being invited to attend the proposed service.

I began early in this year a Sunday morning address to the foreign-drilled Chinese troops, which has been continued, with some interruptions, for eleven years.

In Hang-chow, amidst some opposition and more than one instance of open violence offered to our catechists, there was yet much to cheer, and to confirm the belief that the work was indeed of God. On Whit-Sunday, 1866, five converts were baptized ; and the average attendance at Sunday services was forty in the morning and twenty-five in the afternoon. In the summer of that year my brother edited the occasional Church services in Ningpo colloquial, and Mr. Valentine superintended the printing of this necessary work.

Some special instances of consistency and patient endu-



TONG-WU, THE EAST LAKE. (From a Sketch by the Author.)

rance under persecution, cheered the missionaries in the autumn of this year; particularly the case of an aged man at Yang-van in San-poh, blind and in extreme poverty, who yet refused a sum equal to about £11, the proceeds of the ancestral land of his family, which fell that year to his share in the usual system of rotation. The performance of ancestral worship being the necessary condition of enjoying his share, he declined it, saying that "he had better beg than sin."

In January, 1867, the Mission was strengthened by the arrival of Mr. Gretton and Mr. Bates. Mr. Gretton proceeded at once to reinforce the Hang-chow Mission; and my brother, who had been invited home by the Secretaries a year previously, but had been unable then to leave, cheered now by Mr. Gretton's arrival and by the promise of Mr. Russell's immediate return, being also much reduced in health after nine years' continuous work on the field, decided, after anxious consultation with his brethren, to take this opportunity of going.

Mr. Valentine consented to proceed to Hang-chow to take charge of that important station in concert with Mr. Gretton; whilst Mr. Bates and I remained at Ningpo.

Mr. Bates left Ningpo on April 23rd for the Lake\* station, and resided there for some weeks, living thus amongst the people for the sake of the better facilities for learning the

\* *Tong-wu*, the East Lake, represented in the picture, is some twelve miles from Ningpo, with which it is connected by canals, and is used by a large population of sea-fishermen as a haven and place for refitting their vessels. The sea is about twelve miles distant by the river from the point where the Ningpo canal reaches it, and the fishing smacks on their way homeward are hauled by windlasses from river into canal, and again from canal into lake, over embankments with sloped sides. The wharves of densely peopled towns are sheltered from the wind by a kind of mud breakwater planted with willows. Such a town is shown to the left of our cut, its crowded dwellings clustering on the lower slopes of the steep hill, and its little harbour enclosed by the line of low willows. This is *Dao-kong-san*, the home of three Christian brothers, Peter, James, and Andrew, the first members of what is now a growing Church at the Lake.

colloquial. This, his first residence out of the city, has been also the field in which much of his missionary time and energy has been expended. And God has given him to see a blessing on his work. A second station at 'En-ling was opened just before his residence there ; and recently a third station, Da-song, on the sea-shore ten miles distant, has been added by Mr. Bates himself.

Mr. Russell's return was delayed by unforeseen hindrances for two long years ; and these years were filled full of anxiety and trial for the younger missionaries, who were now the only representatives of the Society in Cheh-kiang. Yet light broke in, as in former years, from time to time, on the darkness. A poor woman was struck to the heart, apparently, under a sermon on the burning bush. "I have been a bush for forty-two years," she said, with a singular application of the great vision, "in God's sight, and why not burnt?"

During the whole of 1867 I was the only clergyman in priest's orders in the Mission, and this necessitated my visits not only to the out-stations in the Ningpo district, now amounting to eleven, but also to the far-off city of Hang-chow. And when in the autumn of this year Mr. Valentine's health completely gave way, and to save his life an instant return to England was necessary, I felt more than ever constrained to visit Hang-chow, if by any means I might, through united prayer and consultation, strengthen Mr. Gretton in his post of solitude and extreme difficulty. The only native of Hang-chow who could help the missionary had been guilty of misconduct and broken off his connection with the Church, and other cases of trial had occurred at the same time.

This year the number of communicants in the province rose from 118 to 143, and the adult baptisms numbered thirty-three. In the city of Ningpo there were signs of life, the latter part of St. John i.—brother leading brother, and friend



his friend, to Christ—being in a measure exemplified amongst us. The catechist Miao gave very efficient help to the Mission at this time.

On February 22nd, 1868, the Bishop of Victoria (Dr. Alford) visited Ningpo, and spent a fortnight in the Mission, travelling to some of the chief out-stations, as well as to Hangchow, confirming more than 100 candidates, and conferring priest's orders on Messrs. Gretton and Bates. The Bishop was much struck with the advanced knowledge of many of our native agents, and expressed his opinion that in this respect, as well as in general character and efficiency, more than one was a fit subject for holy orders. The Bishop's kind interest in the Mission, shown in the substantial form of funds raised through his advocacy for the erection of a Mission church in San-poh, has been already alluded to.

In the summer of 1868 I began the study of the Thirty-nine Articles with the catechists. This was continued by Mr. Gough during my subsequent absence, and finally completed at the close of 1875. The autumn of this year was one of well-nigh unprecedented sickness amongst the natives; and two of our catechists were removed by death; and what with failing health and growing anxieties, the return at last, after seven years' absence, of Mr. and Mrs. Russell in December, 1868, and in January, 1869, of Mr. Gough, after eight years, was thankfully hailed by the whole Mission.

Mr. and Mrs. Ensor's three months' stay at Ningpo, on their way to Japan, whilst waiting the arrival of Mr. Russell, who had been appointed secretary of the C.M.S. Missions in China and Japan, was a help and refreshment to us all, as Mr. Ensor entirely relieved us of the responsibility of the English service for the residents.

The veteran senior members of the Mission being once more on the spot, with the full consent of the Mission, and



under a strong medical certificate, I felt justified in accepting the Home Committee's invitation to return for a while to England with my family. We left in February, 1869, after seven years and a half of service in the field.

Mr. Gough had been partly detained in England by his share in the revision for the British and Foreign Bible Society of the version of the New Testament in colloquial recorded above,\* and its publication with references, a work which has been of the greatest value to Christians throughout the province. Mr. Gough had married in 1867 the widow of Mr. Jones, a devoted missionary, who died at sea on his return to England from Ningpo in 1863.

Mrs. Gough returning thus to her former field of labour was able at once to enter on her work. Mr. and Mrs. Gough have been abundant in labours "in season and out of season" ever since; and Mrs. Gough, with the assistance of her daughters, and of their governess Miss Bear, has done much for the heathen women and girls of Ningpo. Three schools and two classes have been carried on, besides the superintendence of a Bible-woman, and the general care of the members of the Church. Mr. and Mrs. Russell meanwhile established, on a definite and satisfactory basis, many missionary agencies which had long been contemplated, and sanctioned by the Home Committee, but delayed through the weakness of the missionary staff. Amongst them were the boys' and girls' boarding-schools for the children of Christians, and the Opium Refuge. The Catechists and senior Christians were at this time gathered weekly for consultation on Church matters. Mrs. Russell began again to work amongst her heathen neighbours, and being successful in relieving the ailments of their wives and children, she gained a wide influence, which resulted, for not a few, in their finding the Physician of the

\* See page 29.

soul. Mr. Russell was much pleased with the band of native helpers which he found on his return to the Mission. "They have left," he writes, "on my mind the conviction that they are thoroughly in earnest, and admirably adapted to their work. They seem to have two great qualifications for efficiency among their own people, viz., a very remarkable acquaintance with the Bible, and a thorough knowledge of the habits and customs of their own countrymen; indeed, as a native agency they seem to be everything one could desire."

Early in 1870 my brother and his family returned to the Mission, and proceeded at once to their old station, Hang-chow. They were accompanied to Ningpo by Miss M. Laurence, who came out with the special object of superintending the boarding-school for girls. Miss Laurence made rapid progress in the acquisition of the colloquial, and was soon able to engage actively in her work. Since that time it has expanded; two day-schools in the country, and the work of a Bible-woman at the Lake, are under her superintendence. This kind of work in the neighbourhood of Ningpo might be almost indefinitely multiplied, were strength and pecuniary means at hand. Both the boarding and day-schools are centres of attraction for the parents and female friends of the girls, who would otherwise come rarely if ever under Christian influence. Miss Laurence has engaged also in literary work, and has published a simple catechism, and a translation of *Lines Left Out*. The Bishop, writing in the autumn of 1875, speaks of the boarding-school as "progressing in a very satisfactory way. There are twenty-four pupils, who read and write the local dialect with care and accuracy, and have a fair acquaintance with the Chinese character. They know a great deal about the Old and New Testament, are as far advanced in arithmetic as children at home of the same age,

and, in addition, they learn needlework, braid-making, and other useful acquirements."

In March Mr. and Mrs. Palmer joined the Mission, and Mr. Palmer worked for some time in the northern districts of Ningpo, in concert with Mr. Russell. In April, on my brother's arrival in Hang-chow, Mr. Gretton proceeded to Shaou-hing with the view of re-opening that station. This great city, nearly 2,000 years old, dating from its first foundation, had already heard the sound of the Gospel during Mr. Burdon's brief stay. The "joyful sound" had been rudely hushed by the sound of the trumpet and the shout of battle. Would the people receive the glad tidings more willingly now after their years of misery and desolation?

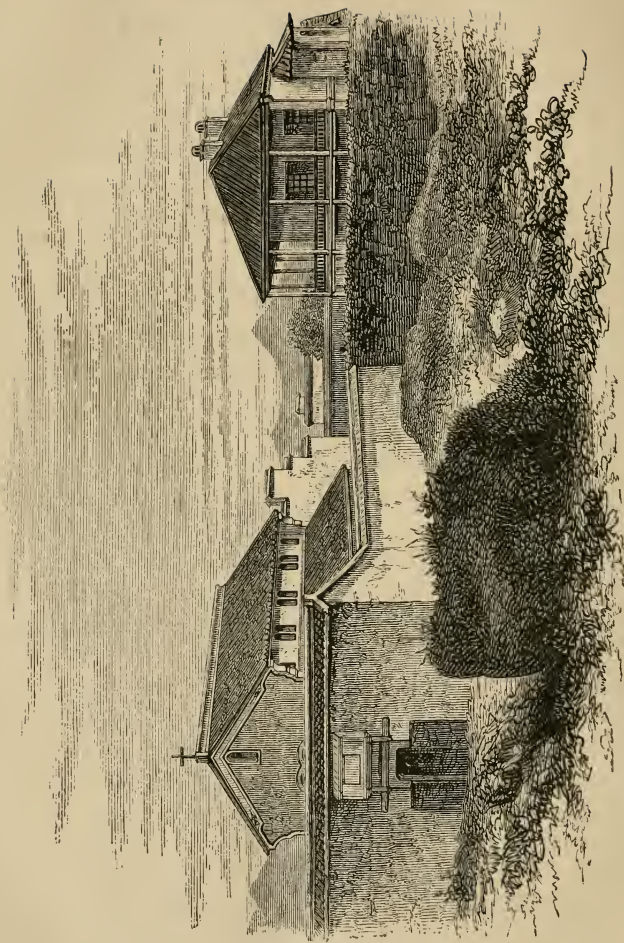
Du Halde describes this city in glowing terms. "It is situated," he says, "in one of the most beautiful plains in the world. There are canals in every street, and no city so much resembles Venice as this, though it is vastly preferable to Venice in that the canals are filled with very clear running water." Shaou-hing must have sadly deteriorated since Du Halde's day, for though the countless ramifications of the canals in this vast plain are filled indeed with pure pellucid water, yet the city itself has nought but stagnant, black, and unsavoury water-ways, one fruitful source, no doubt, of the frequent attacks of illness from which the missionaries have suffered. Mr. Gretton's health gave way in the autumn of 1871, and he was obliged to return to England. During his residence in Shaou-hing he had employed as catechist one of Mr. Burdon's first converts baptized in 1861; and thus, ten years after the first sign of a crop, the first-fruits, if one may say so, was employed in the re-sowing of the seed.

Mr. Valentine meanwhile, who, with Mrs. Valentine, had returned to the Mission in November, 1870, had proceeded to join Mr. Gretton at Shaou-hing, and he remained alone at

that station till Mr. Palmer joined him late in the autumn of 1871. After three years of praying and working God granted a great blessing to this Mission. Mr. Valentine, writing on the Anniversary of the First Day of Intercession for Missions, December 20, 1874, mentions the baptism of seven persons on that day, and ascribes the ingathering to the prayers offered on December 20, 1873. He contrasts thus the early days of his work with this joyful harvest : " Two years ago, when my brother Palmer was here (Mr. and Mrs. Palmer, in shattered health, had been obliged to return to England in the autumn of 1873), and we with our wives joined the prayer-offerers all over the world, there was but *one* native Christian in communion with our Church ; there was no catechist [the one named above had departed this life in peace], no preaching-room, no out-station, no school. Now we have two catechists, a promising out-station, a boys' day-school, a well-attended preaching-room, and, to crown all, we require at last *two* figures to represent the number of Christians, and almost feel emboldened to look forward to the time when three figures will be required." Since that date seven more have been baptized, and the baptismal roll numbers seventeen men and women and some children.

Bishop Russell visited and confirmed in this station during the autumn of 1875, and writing at the close of that year a description of his visits to all the stations within the bounds of his great diocese, he speaks thus : " Of all the stations of our Society which I have visited during the year I was more impressed with the reality of the work at Shaou-hing than elsewhere. The peculiar character of the people, who are bold, independent, and warm-hearted, may partly account for this. But surely there is something more ; surely the good Spirit, who worketh when and where He pleaseth, has been pleased to manifest His presence and His power in this place





CHURCH AND MISSION HOUSE AT HANG-CHOW. (From a Photograph by Mr. F. C. Moore.)



in especial manner and for a special purpose. Were it right and becoming to venture an opinion, I should be inclined to hope that as the natives of this city are scattered widely over the Chinese empire, it may be the will of the great Head of the Church to originate a work here which hereafter may have the most important bearings on the general evangelization of the empire."

Since that letter was written the work has not progressed so rapidly as was at one time anticipated. The inquirers are not numerous. One or two cases of inconsistent conduct have saddened the missionaries, and Mr. Valentine's health has become impaired. But we yet believe that those joyful baptisms were the first large drops, falling in stillness, before the full shower of blessing sweeps up on the wings of the heavenly wind, and refreshes city and country.

We must retrace our steps in this chronological narrative of the Cheh-kiang Mission, and describe briefly, in conclusion, the most important event in the history of the Mission, which the mention of Bishop Russell suggests by anticipation.

We rejoined the Mission in December, 1871, and I resumed my itinerations and my wife her work amongst heathen women and in schools. Dr. and Mrs. Galt arrived by the same steamer, and proceeded at once to Hang-chow to open the Opium Hospital described above. The Hang-chow Mission Church was opened on the last Sunday of 1871. Just three-fourths of the expense of building this Church was contributed by friends of the missionaries—at Cambridge, Oxford, Hampstead, Dorchester—and by supporters of the Missionary Leaves Association. The C.M.S. grant furnished the remainder. It will seat about 150 worshippers. The hospital, a building transferred from the Old Mission Compound, was erected in the following year. Mr. and Mrs. Elwin had joined Mr. G. Moule at Hang-chow in December, 1870,

and remained there till the autumn of 1874, when, just as Mr. Elwin was, with great earnestness and hope, beginning active evangelistic work in the city and country, he too was struck down with serious illness, and was obliged to return to England.

The frequent mention of illness, suffering, and removal in this narrative suggests strongly the trying nature of the climate ; and a far larger staff is absolutely necessary in order to keep in efficiency the present missionary agencies, when so many changes have to be provided for.\*

In the spring of 1872 Mr. Russell was invited to England, to be consecrated Missionary Bishop of the Church of England Missions and Congregations in North China, the many difficulties in the way of the accomplishment of this important step towards the consolidation and expansion of the Society's work having been at length removed. The consecration took place in December of that year, and in May, 1873, the veteran missionary was welcomed back as Bishop of that now widespread and flourishing Mission which he had been permitted to commence just a quarter of a century before.

The Bishop held confirmations in all the chief centres of the Mission in Cheh-kiang during the following autumn ; and in November he assembled his clergy for discussion of many most important points connected with their work. Two station churches, those at Kwun-hæ-we and Tsz'-k'i, were opened by the Bishop in June, 1873, and May, 1874. Much unexpected delay, however, was experienced in the ordination of native catechists, a step which it was hoped would have immediately followed on the Bishop's arrival in his diocese. The great disproportion between the native contributions towards the support of the Church and the Society's outlay for the same purpose, seemed a reason for delay ; and the organization of native

\* See page 11 for the author's deliberate opinion of the climate of Cheh-kiang compared with some other fields.

Church committees was also supposed to be a necessary preliminary to ordinations, that they might stimulate if possible the private Christians to greater liberality, and ascertain in some tangible form the feeling of the congregations as to the proposed ordinations.

On June 6th, 1875, however, the Bishop, with great joy and thankfulness, admitted to deacon's orders Sing Eng-teh, the senior catechist in the San-poh district. The ordination took place at his station, Kwun-hæ-we. My brother from Hang-chow, who preached the ordination sermon, J. D. Valentine from Shaou-hing, and I myself from Ningpo, were present. The church was filled to overflowing, and fifty Chinese received the Lord's Supper. The new deacon preached to a full church in the afternoon.

In February, 1876, the first meeting of the Ningpo District Church Committee was held under the presidency of the Bishop. One native clergyman, seven catechists, and eighteen elected lay representatives were present. The practical result of the meeting was that they bound themselves to provide for the current year one-sixth of the money required for native Church expenses, or about £25 in English money.

On Trinity Sunday, June 11, 1876, the Bishop held an ordination in Grace Church, Ningpo, admitting to priest's orders the Rev. Sing Eng-teh, pastor at Kwun-hæ-we, the Rev. W. Brereton, of the Peking Mission, and the Rev. J. C. Hoare, who had joined the Ningpo Mission in February. Mr. Hoare is a son of Canon Hoare of Tunbridge Wells, the well-known and long-tried friend of the Society.

At the same time three of our catechists were admitted to deacon's orders, namely, Wong Yiu-kwông, at present master of the boys' boarding-school, of which Mr. Gough has exercised the superintendence, with indefatigable care and pains, for four years past; 'O Kwong-yiao, catechist at Tsz'-k'i; and

Dzing Ts-sing, a son of Stephen Dzing, who will assist Mr. Gough at Grace Church.

And here with the laying of this, one of the top-stones of the native Church so far as foreign agency is concerned, though it is in truth but the foundation-stone of the native Church so far as native organization and self-government are considered—here we may well pause in our story of the Cheh-kiang Mission.

The years thus rapidly passed in review (1871—1876) have been as closely crowded with events, bright and dark like the hours of an April day, as were the earlier years of the Mission which have been more elaborately detailed. The sound of the Gospel in preaching or teaching, in city or in country, has, we may say, never ceased through the Society's Missions in Cheh-kiang during the daylight hours, and sometimes far into the nights of these months and years. But the machinery has been the same, and the agencies such as have been described above.

Before bidding farewell, however, to this Mission, let us gather up into two brief closing chapters some few missionary events not detailed above, illustrative of the trials and triumphs of the Cheh-Kiang Mission.



## CHAPTER IV.


### DIFFICULTIES AND DISAPPOINTMENTS.

O send me light to do Thy work,  
More light, more wisdom give;  
Then shall I work Thy work indeed,  
While on Thy earth I live.

So shall success be mine, in spite  
Of feebleness in me;  
Beyond all disappointment then,  
And failure, I shall be.

The work is Thine, not mine, O Lord,  
It is Thy race we run;  
Give light, and then shall all we do  
Be well and truly done.

*Bonar.*

“ EARNED superciliousness, contempt for its foreign origin, the accusation of atheism, and the want of state sanction, formed,” says Neander, “the chief obstacles to Christianity during the first two centuries in the Roman world,” and these obstacles are strangely reproduced in China during this nineteenth century. But we must notice first some of the more extraneous influences which indirectly oppose the work. And here the credulous and easily swayed character of the Chinese must be specially named. Particularly during the summer months, when, from the excessive heat, men and women and children sit out of



doors till nearly midnight, talking and striving to wile away the weary hours, *news* is an article of absolute necessity. And this article, if not procurable in a genuine form, must needs be forged. Among the sixteen summers of my connection with the Ningpo Mission, at least twelve have been disturbed with rumours. And very shortly after the foundation of the Mission this phenomenon was noticed—a phenomenon injuriously affecting missionary work, not merely because the disturbed state of men's minds at such times unsuits them for careful attention to preaching, but also from the fact that foreigners generally, and missionaries amongst them, are almost always implicated in these rumours.

For instance, in the spring of the year 1852, Ningpo and the surrounding country was seriously agitated by a petty rebellion. The people of the Lake and the Fung-hwa districts, exasperated by official extortions, rose three several times—destroying first the house of a salt monopolist, then sacking the *yamun*\* of the magistrate at Fung-hwa, and finally demolishing the residences of two of the principal magistrates in Ningpo, and burning the house of the chief collector of taxes. The defeat of the troops in the country by these insurgents was attributed by the magistrates, so the rumour went, to the help and influence of that philanthropic lady, Miss Aldersey, who happened to have gone into the country with Mr. Russell at this time for change of air. She was said, in fact, to have supplied the rebels with arms, or with strategic advice, or both.

Again, in July, 1854, Ningpo was greatly agitated by the arrival of a corvette, sent from Macao to demand redress for some insult to the Portuguese flag said to have been offered by Cantonese at Ningpo. The corvette actually bombarded the city, much to the alarm and indignation of the

\* Public office.

people. On the evening of July 10th, the day of the bombardment, Mr. and Mrs. Russell, wearied with the heat of the day, sallied forth to seek fresh air outside the city walls. "On reaching the Salt Gate," writes Mr. Russell, "our usual way of exit, and seeing it closed, we asked if it could be opened for us. Two Canton men amongst the crowd assembled round the gate, hearing this request, stepped forward, and in a state of great excitement exclaimed, 'Whoever dares to open this gate shall lose his head!'" Our friends, seeing the temper of the men, prudently resolved to retrace their steps; but the Cantonese, exasperated by the Portuguese attack, and including all foreigners in one category, followed them, brandishing their swords, and crying, "Let us kill them!" This they probably would have done had the Ningpo men in any way countenanced the attempt. They, however, at once exclaimed, "Don't! don't!" And the missionaries were escorted home by the friendly citizens, these angry soldiers still with blood-thirsty rage walking near, and threatening with their swords. Through God's grace Mr. Russell restrained himself from one angry word or gesture, which might have led to fatal consequences, and they reached home in safety.

A year or two later, on the sudden arrival in the river of a number of Cantonese war junks, and the landing of 2,000 men, the rumour spread that all foreigners were to be exterminated. Time, place, and hour were mentioned for the murderous attack. The missionaries met daily for prayer, and after the prayer-meeting a vigilance committee was convened with closed doors. Some of the missionaries actually moved in alarm and haste to Shanghai, others made elaborate preparations for defence. One, however, at least, presented an undaunted front of Christian courage. Miss Aldersey, refusing to move because of mere rumour, after making all prudent preparation for her own departure and that of her school were the peril to



TAO-TAI, OR INTENDANT, OF THE THREE DEPARTMENTS OF NINGPO, SHAOHING, AND  
TAICHOW. (From a Photograph by Major Watson.)

become imminent, remained quietly at her post, and saw the danger pass over. It was in this case something more than mere rumour, arising solely from the fear or fancy of the people. The Cantonese, in fear, perhaps, of an attack from foreigners, had proposed to the Taotai their simultaneous massacre, which would have been attempted but for the remonstrance of a subordinate mandarin.

In the year 1859, and again in 1866, the city and country round were agitated with rumours of kidnapping. Foreign ships were said to be anchored outside Chinhai, the district city at the mouth of the Ningpo river, and agents from these ships were said to prowl about the suburbs at night with sacks, which they suddenly threw over the heads of unsuspecting passers-by; the sack was drawn tight, the man gagged, and carried perforce into a boat, and so out to sea. The rumour was plausible because of the notorious atrocities connected with the Macao coolie trade; and no sooner was it set moving than it grew and extended with alarming rapidity. Foreigners were to be exterminated as a retaliatory measure. My brother and sister on their way through the streets to attend the Mission prayer-meeting were wondered at for their boldness. "What!" said the people, "do they dare to walk about still?" Indignation meetings were held in the City Temple, adjoining Grace Church, and it was resolved to begin the attack on foreigners by demolishing this church. Through God's kind care, on that very day Mr. Russell had succeeded in proving the falseness of one of the circumstantial accusations of kidnapping which had caused the agitation, and this probably contributed to allay the excitement. A man, named Nyi Tsing-hœ, had been suborned to appeal to Mr. Russell, as the only person in Ningpo of sufficient influence to procure the release of three friends of his, who, he asserted, had been attacked and "bagged" by foreigners two nights previously,



while he alone had escaped. Mr. Russell took down in writing his story, and escorted him to the British Consulate. But on the following day he voluntarily confessed the imposture, and disclosed the names of his accomplices. The foreign consuls thereupon demanded from the Chinese authorities proclamations explanatory of the whole affair; and the excitement soon passed away, the people resuming their former friendly demeanour. Their hostile temper had sprung up at the time of the repulse of the British and French embassies at the mouth of the Peiho early in the summer. When tidings arrived of this disaster the walls were placarded with inflammatory notices, and the missionaries were in considerable danger.

In the summer of 1867 Hang-chow was seriously agitated by similar rumours; and on this occasion, as missionaries were the only foreign residents in the city, the danger affected them exclusively. The Church Mission was said to have "children in pickle," who had been decoyed into the Mission premises. The Presbyterian Mission was said to have enticed women into the compound, and then to have drowned them in a rain-water tank which the resident missionary in his innocence had just completed. The missionaries were obliged to go in a body to the magistrates, and demand proclamations denying these foolish tales, and pacifying the people. These were granted; but the missionaries were requested not to go out at night if possible except in sedan chairs.

All the stations in the province were agitated with rumours, more or less truculent, during the summer after the massacre of Roman Catholic missionaries and their converts, and other foreigners, at T'ien-tsin (June, 1870). A mob burst into the Mission-house at Shaou-hing, excited by divers tales as to the evil deeds of foreigners, and as to their approaching extermination. They were much taken aback by finding Mr. Gretton



quietly directing the carpenters in their work ; and they left half-ashamed, half-reassured by his quiet and friendly demeanour. During that summer the danger was *real*, and God's good providence alone preserved His servants from harm. In Hang-chow the anxiety was all the greater because the triennial examinations for the degree of *keu-jin*, attracting a concourse of at least 10,000 *literati* to the city, took place whilst it was at its height. In Ningpo vigilance committees were again formed, and some persons were inclined to leave for Shanghai.

In 1873 (Sept. 1) the missionaries in Hang-chow were greatly alarmed at the sudden arrest by the magistrates of all the persons who had sold them land or houses, together with their agents. So bold, though withal cowardly, an attack could only be met by consular interference. The British and American Consuls promptly repaired to Hang-chow ; and by their intervention great good, through God's blessing, came out of the apparent evil. Proclamations were issued in which foreign residence was officially recognized, and rumours to the contrary were declared to be punishable.

A year later the Mission-houses of the Southern American Presbyterian Mission, whose prominent position on the city-hill had occasioned the attack, were, after friendly negotiation, removed to another site, the entire expenses, amounting to some 10,000 dollars, being provided by the magistrates.

In 1874 there was imminent danger of a rupture between China and Japan, and it was feared that other foreigners might be involved in the results of the enmity against the Japanese. The summer of 1875 was an anxious one, following as it did just after the treacherous murder of Mr. Margary. This summer (of 1876) has already produced its quota of rumours. The three cities—Hang-chow, Shaou-hing, and Ningpo—have been disturbed by the mysterious disap-

pearance of the "pig-tails" or hair-plaits of men and boys, snipped off, so the common talk is, by unseen shears wielded by evil spirits. Those who are thus shorn are said to die after intervals varying from 3 to 130 days. Women also are said to receive by some unseen process Chinese characters stamped on the skin, and those thus marked soon die.

Some ascribe these rumours to the Buddhist and Taouist priests, who, not wearing the hair-plait themselves and therefore safe from the insult, are driving a merry trade from the sale of charms to be attached to the queue. The magistrates ascribe these stories to the secret political societies, which they so much dread, and they have issued strong proclamations quieting and reproving the people. But the same tendency prevails in this case also to implicate foreigners.

The "hair-plait" is a badge of conquest, the mark of subjection to the present dynasty. Many think that the shearing it off mysteriously points to a change of dynasty. This will very probably take place, should the rumours which, as I write, once more fill the air of war with England prove true.

A country so vast, so ignorant, without the benefit of any trustworthy medium for the transmission of news, with a people so easily swayed by false stories, while so deaf and callous to the joyful sound of God's true Gospel, has little to remind one of the picture of the Apostolic Churches: "They had rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Yet amidst all God has been working, and has not left His servants without witness.

But before I finally leave this part of our subject, I must notice briefly some of the *internal* difficulties and disappointments encountered by the missionaries.

One great trial arises from the exhibition of mercenary motives in inquirers and in baptized members of the Church.

The hope for some employment, boldly stated or bashfully and slowly developing, or the application for pecuniary aid in starting a business, or in times of want and sickness, produce a depressing and disappointing effect on the minds of many. Mr. Cobbold very early in the history of the Mission, April 29, 1855, writes thus :

“A continual source of sorrow to me here is, that on the reception of candidates, there seems nearly always to be a looking for employment from us, and a dependence on us ; and this necessarily brings with it a suspicion of the sincerity of those received. Self-supporting Christians are still a great desideratum.”

The writer remembers well the great pleasure which he felt at an unexpected visit from an apparently anxious inquirer. I conversed with him for more than an hour. He asked many questions, and listened with great interest to my answers.

“Now, may I ask one question more,” he said, “before I leave ?”

“Certainly,” I replied.

“Have you any employment for me ?”

I was struck dumb for the moment more with grief than anger, and could but bow him out of my study, with perhaps too complete disappointment at the discovery of what I took to be his *only* motive, but which may possibly have been the prominent one out of many. This is a subject which requires for its right treatment peculiar wisdom, tempered with love. Without doubt many Chinese have been gainers in a pecuniary point of view, and for the time being, by joining the Mission. But surely their losses, or at least their risks, must in some way equalize, if not counterbalance the gains. *Otherwise it is difficult to account for the very small number of converts.* If to profess Christianity be the high-road to

lucrative employment, and to the enjoyment of foreign protection and influence, why are not our converts reckoned by myriads instead of by units?

But in very deed the losses of an honest and consistent Christian, and thank God the Cheh-kiang Mission numbers such in its ranks, are not small. He loses all share in the lands attached to the ancestral hall of the family. He loses to a greater or less extent the respect and affection of his relatives. He finds it hard to borrow money or obtain other substantial aid in times of need from old friends and helpers. His name, in some instances, is struck off the family roll—a disgrace inflicted only on adulterers or other notorious evil livers, and which is said to incapacitate the disgraced person and his posterity from competing at the public examinations for literary degrees. He is put in fact “out of the synagogue”; and he shares also the opprobrium which foreigners incur to so great an extent. He is looked upon, however erroneously, more as a foreign subject, an alien, an outcast, than as a respectable citizen. And in all probability an attempt at the expulsion of foreigners, or the temporary withdrawal of foreigners in time of war, would result in persecution and insult offered to Chinese Christians. “In one or two instances,” I find I wrote in my annual letter for 1866, when describing the rumours as to the extermination of foreigners, which were rife during that year, “the native Christians have been warned in a significant manner of the fate awaiting them after the expulsion of their foreign protectors.”

Then a consistent Christian is necessarily tried in another way. He keeps Sunday holy, and sacrifices thereby a seventh of his wages and gains, and often loses all chance of employment by his countrymen; or if he is an employer of labour, seriously injures his business, giving in this manner an equally real and valuable pledge of his sincerity as if he had

sold all that he had, or parted with a seventh or other large proportion of it at the Lord's bidding.

The extreme difficulty of the whole question of Sunday observance in such a country as China is probably but little realized at home. On the one hand, the missionary is constrained to set before inquirers God's positive command, given first of all, and for the whole human race, in Eden. That commandment is committed to memory by the catechumen, and at his baptism he solemnly promises to keep God's day holy. The decalogue is publicly read in his hearing in the Communion Service, and he is instructed to join solemnly in the prayer, "Incline our hearts to keep this law." The Church, as it were, both to catechumens and to her sons in full communion, declares that the observance of a day of rest is no mere Church ordinance, but a Divine institution and of perpetual obligation.

And even if the missionary adopted the theory held by the late Archbishop Whately, that the Sabbatic law is *positive* and not essentially moral, yet who would venture, as a faithful minister of the Church, to allow a convert from heathenism to neglect a great Church ordinance such as this—more especially when he reflects that of all nations on the earth probably none more require to be "pulled and turned round," as Herbert expresses it, by a spiritual Sabbath rest, than do the worldly, gain-seeking Chinese?

As God's law, therefore, as the Church's ordinance, and as an institution especially necessary for the Chinese, we are constrained to preach and enforce Sunday observance. But then think of the difficulty we encounter! I do not dwell on the apparent absence of legislation on this subject in the New Testament; I do not pause to speak of the possible non-observance of the Lord's Day by the early Christians, or of Constantine's partial legislation; I do not attempt to calculate



the influence of the evil example constantly before the eyes of Chinese residing at the ports—the example of the deliberate profanation of the Lord's Day by foreigners bearing the Christian name ; I would merely remind the readers of this narrative that, reckoning the whole of China together, you will find only *one* Protestant Christian in every 35,000 of the population, and the courage, determination, and self-denial required for so minute a minority to keep the Lord's Day in the face of such a majority will be, I trust, appreciated and sympathized with by Christians to whom "the Sabbath" is indeed "a delight," but to whom it is *no self-denial* to observe the day of rest. And that particularly when it is remembered that in the adverse majority are usually included all the poor Christian tradesman's customers, and brother craftsmen too.

These several points should be borne in mind, not merely by the unsympathizing sneerer at "rice Christians," but also by missionaries and friends of Missions, who are too often cast down or indignant at the development of mercenary motives in inquirers or converts.

And there is another point of anxious importance in the same connection. Indiscreet charity has a sure tendency to retard, if not to discourage, that first duty of the native churches, to care for their own poor. This duty they acknowledge ; but when it is performed on so much grander a scale by the foreign missionary, they contentedly and slothfully neglect the duty themselves. But if too lavish almsgiving *retards* native charity, is it not equally true that to refuse from some rigid principle all appeals for relief from poor Christians will have the sure tendency to *blight* native liberality ? Example is ever louder-tongued than precept, and almsgiving will stimulate Chinese liberality at least as fast as alms-preaching. "Give to every one that asketh of thee ; and from him that would borrow of thee turn not thou away." These are solemn

words, which may be judiciously expounded according to the analogy of Holy Writ, but which cannot be ignored.

Doubts also arise not seldom in the minds of the missionaries as to the genuine faith of the native Christians, when they find them eager to obtain foreign aid or protection in cases of persecution. One would like to see instances of the "joyful taking of the spoiling of goods," of "counting it all joy to fall into divers temptations," of accounting it "a *gift* to suffer for Christ, as well as to believe in Him."

The knowledge of the tolerant and almost laudatory clauses referring to Christianity in the treaty of T'ien-tsin accounts, however, for much of this tendency in native Christians. It requires much prayerful consideration before the missionary can decide how to act in such cases. It may be right and best in every sense for the individual Christian patiently to endure persecution. It may be just and best for the general benefit of Missions to claim the protection guaranteed by treaty. It is well sometimes to remember that the broad ægis of the Roman name which St. Paul not once nor twice held over his own head, sheltering no doubt thereby the threatened Christians as well, worked probably far more promptly and efficiently than the treaty of T'ien-tsin. And as the great apostle hesitated not to use this protection, much as we must deplore the too great eagerness in seeking the missionary's aid on the part of Chinese Christians, yet we dare not on this account wholly doubt the genuineness of their faith.

Then a third and last hindrance to Mission work must be briefly noticed—that, namely, which arises from permanent and abiding slanders, differing essentially from the evanescent stories which I have enumerated above.

The following extract from my journal letter dated December 10th, 1867, will give the reader some idea of two of the

most potent of these slanders : “ Whilst visiting one of the San-poh Christian families an old man, a headman of a branch of the clan, came in to converse. ‘ Pardon me,’ he said, ‘ if in my weakness and simplicity I ask about a few things which I don’t quite understand with reference to your honourable doctrine.’ ‘ Father, say on,’ I replied. ‘ Well,’ he said, ‘ some people will have it that when Christians die the foreign minister is instantly informed of it, and down he hastens, extracts the eyes and liver of the departed, who then, and not till then, is interred. Of course I don’t believe this,’ he said—really believing it all the time, or at least fearing it to be true—‘ but people say so.’ I laughed, and gazed at him till he laughed ; and I then commenced an elaborate reply. I told him how amazed I was that the Chinese with their great intelligence were so ready to believe any silly tale ; I told him that the story probably was originated by Buddhist and Taouist priests under Satanic influence, afraid of their craft in danger ; I asked him why the surviving relations had no quarrel with the guilty worm ‘ fretting their enshrouded forms,’ instead of with the innocent missionary ; I reminded him that pirates abound on whom, with the assistance of foreign gunboats, and not on much loved and mourned for Christian friends, such acts might be practised ; I told him that after six years’ toil I had not extracted one eye. I asked him how I, with but one pair of legs, could step to the four quarters of the compass in one day should deaths of Christians occur at such places and at the same time ; I told him that the whole story was a falsehood, and that I was vexed and ashamed thus to descend to argument on such a subject ; but that I repeated such arguments as his own countrymen had felt to be convincing, and simply to satisfy his honourable doubts. The old man exclaimed that his heart was wholly satisfied. ‘ But hear me,’ he said ; ‘ if I ask you one more question, be not offended.’ ‘ Speak

freely, father,' I said. 'Well,' he said, 'I hear that you forbid ancestral worship. *Can* that be right?' 'Allow me to ask a question in reply,' I said. 'How many times a year is the ancestral feast spread?' 'Four times at most,' he replied. 'What, then, is to become of the hungry ghosts of your distinguished progenitors during the 361 days which remain in each year? Again, if the good go to the good place, will your good ancestors forsake ambrosial food for your cabbage? If any of them, alas! are in the place of woe, they *cannot* come out to feast on the steam of your pork. Once more, how many neglect or disobey their living parents? and after their deaths are very diligent in worshipping them, and offering them food, which after a while fills their own undutiful stomachs. Filial piety is fair and of good report, and Christianity very strongly inculcates its observance. But your observances seem to me the shadow without the reality. And, worst of all, you fail to worship the Father of our spirits, the great God of heaven.' "

These slanders and misconceptions possess marvellous vitality; and, though answered and exposed again and again, still domineer over the minds of the people. I have known several cases in which hopeful inquirers have gone back, simply through the reiteration in their ears of these foolish stories by anxious relatives and friends; and time and growing knowledge alone can abate the misconception about ancestral worship—a misconception so plausible that the Jesuits under Ricci's guidance at the close of the sixteenth century declared the custom to be civil and secular, and as such tolerated it in their converts. This view was supported by Pope Alexander VII. in 1656, opposing thereby the infallible decree of Innocent X. in 1645, who had declared such worship idolatry,\*

\* Papal authority, however, since the commencement of the 18th century has condemned ancestral worship as idolatrous.

and the Emperor K'ang-hi in 1700 authoritatively announced that "the customs of China are political."

Such are some of the difficulties and trials which a missionary in China has to encounter. The list is by no means complete. I might have referred at greater length to the opium traffic ; I might have noticed the cold neutrality with which many foreign residents in China regard and treat Missions, but those enumerated above are amply sufficient to account for failure and discouragement so far as human power and instrumentality are concerned, and are surely sufficient to prove that in the face of such opposition the real conversions and solid success which the missionaries have been permitted to see possess a miraculous origin : "The excellency of the power has been not of man but of God," to whom be all the glory!





## CHAPTER V.

### TRIUMPHS AND HOPES.

Here imperfection still, at happiest case,  
Besets the work and labourers; few and lone  
They labour often; the good seed is sown '  
In weakness; friends grow faint, and enemies  
Shout o'er their halting; but before the Throne  
They shall behold the end with glad surprise—  
The numberless redeemed, all kindreds in the skies!

*H. C. G. M.*



HE parting word addressed by the Rev. Charles Bridges to one of the members of the Cheh-kiang Mission on his leaving for Ningpo, may well preface this short closing chapter: "Remember," he said, "one soul is worth more than a king's ransom; yea, more than the whole world's wealth."

One soul saved and safely housed in the heavenly garner, by the efforts of twenty-eight labourers through twenty-eight years, and after the expenditure of very much money, and of countless prayers and thought and toil, would yet overpay the outlay in glory to the Lord and the eternal bliss of the soul. The Cheh-kiang Mission can point to many such men and women who lived Christian lives and died Christian deaths, and who will be, the missionaries trust, their joy and crown of rejoicing at the day of the Lord.

Some of such instances have been mentioned in the body of the narrative, and one or two more are enumerated here.

In the spring of 1859 died a poor man named Long-hwu, at Kwun-hæ-we. My brother questioned his nearest neighbour as to the circumstances of his death, and from the account given he had a strong hope that he was really accepted through the Saviour's merits. His neighbour visited him and prayed with him morning and evening; and Long-hwu repaid the kindness by earnest exhortations to his friend, "Never to waver in his adherence to the truth." And so he peacefully passed away, and was buried in the presence of his heathen relatives without any idolatrous rites.

On May 3rd, 1868, I received the tidings of the death of an old deaf man named Simeon. The catechist who brought the tidings wept at his death. "Sir," he said, "old Simeon put us all to shame by his earnestness and zeal." He was bent upon bringing others to church, and his last words to his son, now a Christian and a lay member of the District Church Committee at Ningpo, were: "If you wish to meet me again in peace, believe the doctrine of Jesus, and attend the Mission Church." The old man had received the truth two years before, at once, on hearing it preached by the wayside, a remarkable hunger having been created in his soul some time previously, and this hunger all unsatisfied by fasting and idolatrous rites. He clapped his hands with joy when point after point of reproof or comfort was shouted into his ear by the preacher. He was found to have burnt a cross into his wrist to remind him of his Saviour's love; and after living a short two years of happy Christian faith, he passed thus in peace to the presence of the Lord.

Of Stephen Dzing's departure Mr. Russell writes: "His death was happy and triumphant; in the closing hours of his life he committed himself with confidence into the hands of that Lord and Saviour whom he had so evidently and intelligently loved and so zealously served."

In August, 1875, the first-fruits of the Da-song out-station, on the seashore, south-east from the Lake, died. When on his death-bed he heard that the catechist from the Lake could hardly come down in time to see him alive. "Ah, well," he said, "salute him for me; we shall meet in heaven!"

But in life too, as well as in death, the marks of love, that first and last of true Christian graces, were not wanting in the Cheh-kiang Christians. The Hang-chow Mission, the Lake Mission, the Long-deo-dziang Mission in San-poh, all owe their origin, and in some instances their support, to Chinese missionary spirit and Christian liberality.

The contributions of the Christians generally have not been so liberal as the missionaries could have wished, neither are they all giving "to their power."

About \$200 a year, or say £44, from six hundred Christians, the amount of contributions for church and offertory funds, gives an average of one shilling and fourpence per annum for each Christian. But this sum is considerably multiplied when the loss of one-seventh of their earnings willingly incurred by many Sabbath keepers is taken into account.

Some few instances of liberality have occurred. A site for a chapel, and half the expense of erecting a small Mission building on the ground (amounting in all to about £13 sterling), have lately been contributed by a woodcutter in the Western Hills, only lately raised above the pressure of extreme poverty.

And now, after all, is there any ground for the cavil that Mission work in China, the Cheh-kiang Mission in particular, exhibits the picture of lamentable failure, and sheer waste of money and toil? Thank God, there are other missions at work in the province besides the Church Missionary Society;—three English—the Baptist, the China Inland, and the United Methodist Free Church Missions; and three

American — the Baptist, and the Northern and Southern Presbyterian Missions. Yet, all told, the converts scarcely number 2,000, or not so much as one in every 10,000 of the population. Is this failure? Shall the useless enterprise be abandoned? God forbid! The very thought is treasonable to the Christian faith. And, besides, that Word which never goes forth and returns void, preached for thirty years in city and country, in church and chapel, in crowded markets and by the quiet wayside; that instruction in schools; those tens of thousands of tracts and Scriptures sold or given away; those prayers for this beautiful province, rising morning, noon, and night from so many Christian hearts during the ten thousand days of the history now under review, are not, have not been, *lost*. They may be hidden, but they cannot perish. Whence come the bloom and fragrance and glory of the flowers and foliage of spring and summer? Whence, but from the small seed hidden in the dark earth? Thence in the rare warm days of early spring a few precocious blossoms rise and open as harbingers of the glory to follow. Here, too, in Cheh-kiang the present band of Christians shows but as the early violet and snowdrop of winter's last days. But soon those blossoms here and there are succeeded by the sheets of hyacinths—

“As the heavens upbreking through the earth.”

And spiritual light, too, is “sown for the righteous.” This Gospel seed-sowing shall result in a rich in-gathering of flower and fruit to God's glory.

This very era in the Mission, this happy result of Bishop Russell's episcopate, the foundation of a native ministry, these first-fruits of what will be, we trust, under the same honoured guidance for many years, and to be succeeded perhaps then by a line of *native* bishops—a large harvest of native pastors—

these signs of blessing and progress, instead of making foreign work less needed, rather intensify the long-uttered cry, "Come over and help us." Our Society, when a native ministry is really set on foot, will only be set free for her more legitimate work, the work of evangelization. And what a field lies before us in this province alone!

In only three out of the eleven capitals of departments of the province is the Church Missionary Society represented. Four out of the remaining eight are unoccupied by any mission; and there are besides 75 district cities with populations varying from 5,000 to 50,000 each within the bounds of the province. Ningpo's great circuit has not yet been fully explored and evangelized. Shaou-hing's matchless plain, accessible everywhere, calls importunately for evangelists; and Hang-chow, with the Grand Canal touching her northern wall, and the great Ts'ien-t'ang river reaching with its upper waters, south-west and southwards into the interior, presents boundless opportunities for aggressive work. Shall University Missions be sent to Central Africa alone? Shall India's great cities absorb the best zeal of England's missionary sons? Does China, with her ancient civilization and venerable philosophic literature, present no attraction for the Christian scholar, the faithful soldier of Jesus Christ? In the year 1848 the Church Missionary Society "thanked God that at length three graduates from the universities were on their way to China" (two only for Cheh-kiang, however). Twenty-eight years have passed and *only three more* have been added to the staff of the Cheh-kiang Mission from Great Britain's seats of learning. "Friends of the cause of Christ," wrote Mr. Squire forty years ago, just at the close of his effort to penetrate China, "remember China! In your missionary sermons and addresses let her have a prominent place."

It may be that yet some time of sowing and weeping must



elapse before the reaping. It may be that the sharp plough-share of war must yet again pass and repass over the land. It may be that by direct influence of the Holy Ghost, so widespread a spiritual hunger shall be created in the minds of this great people as to lead to widespread application for the bread of life. It may be that the walls of Jericho have been compassed long enough, and that it requires but the united shout of the Church in prayer to cause them to fall flat. It may be that, in the words of an American missionary who knows Cheh-kiang well (Mr. Dodd of Hang-chow), "the wires are laid, we wait but the flash from heaven." If but the Church awake to her duty and arise in her might, and take pity on this fair province of this great empire, it *may* be soon, it *shall* be some day, that Ningpo, the "City of the Peaceful Wave," shall worship the Prince of Peace; Shaou-hing, the "City of Perpetual Prosperity," under the blissful reign of the King of Righteousness, shall enjoy "quietness and assurance for ever"; and Hang-chow,\* the "Terrestrial Paradise," shall know in very deed what Canaan knew of old, "days of heaven on earth."

\* Lit., Ship-island; it is coupled with Suchow in a popular verse which describes them as Heaven here below.



## APPENDIX.

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### I.—ON FUNG-SHUI.

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THE superstitious system of Fung-shui and the religious observance of Ancestral Worship are very closely connected ; and a brief outline of each is added here, drawn in part from able treatises on these subjects by Dr. Yates of Shanghai, and Dr. Eitel of Hong-Kong.

*Fung-shui* means literally “ wind and water,” and some say that it is so called “ because it is a thing like wind, which you cannot comprehend ; and like water, which you cannot grasp.” But this is vague and superficial.

The formulated system of Fung-shui has four divisions : *Li*, the general *order* of nature ; *Su*, her *numerical* proportions ; *K'i*, her vital *breath* and subtle energies ; and *Hing*, her *form* or outward aspect. The harmonizing of these four would appear to constitute a perfect “ *fung-shui* ” ; the contrary will produce calamity.

Three points are insisted upon by the professors of this art, in which truth and error strangely mingle : (1) That heaven rules the earth ; (2) That both heaven and earth influence all living beings, and that it is in man's power to turn their influence to the best account for his own advantage ; (3) That the fortunes of the living depend also on the good-will and general influence of the dead. In direct connection with this third point comes in *ancestral worship*.

Under *Li*, or order in nature, the Chinese, believing as implicitly as the Duke of Argyll, though not quite so intelligently, in the Reign of Law, make much of the number 5. There are five elements—metal, wood, water, fire, earth ; five planets—Jupiter, Mars, Saturn, Venus, Mercury ; five viscera ; five colours ; five kinds of happiness ; and the five relations—viz., those of prince and minister, father and son, husband and wife, elder and younger brothers, and friend with friend. As to the *Su*, or numerical proportions of nature (closely connected with the *Li*), ancient and modern *Fung-shui* literature are at variance. At the time of the Yih King, the most ancient of the Chinese Classics, they recognized *six* elements. The modern system of *Fung-shui*, formulated by Choo-he (the great commentator on Confucius) and by others during the Sung dynasty (A.D. 1126—1278) endeavoured to harmonize the two, and taking 10, or twice 5, as the sacred number for heaven, and 12, twice 6, or 8 and 4, the numbers of the two sets of mystic diagrams known to the ancients, as the sacred number for earth, they constructed 10 heavenly stems and 12 terrestrial branches, and from their combination composed the cycle of 60 names, which is used now to designate successive years.

A clever geomancer, well versed in this intricate but meaningless array of formulæ, imposes with ease on his ignorant and superstitious customers.

The Chinese think that the soul of man is twofold. They distinguish an *animus* and an *anima* ; the first is the breath of heaven, and at death returns thither. The *anima* is the material, or animal element, and returns to earth at death. The common people, modifying this doctrine, suppose that the dead are chained to the *tomb* by the material soul, and that the spiritual nature hovers round the old home, and *therefore*, as there must be an action and reaction of the two souls on

one another, the comfort of the corpse makes the earthly soul complacent, and flashing complacency to the spiritual soul produces in some unseen way prosperity in the home of the living. It is said that in Hong-kong Chinese who wish to obtain some favour from foreigners will actually sacrifice and pray in the foreign cemetery, so as to secure the good offices of the spirits of the departed in influencing the living. It is said also that in cases of rebellion, the first step taken by government is to send secret agents, who discover the tombs of the ancestors of the insurgent leaders, and then proceed to open them, scatter the contents, desecrate the graves, and insure thus calamity from the disturbed and annoyed spirits on their living and rebellious representatives.

It will be impossible to enumerate here all the steps necessary to secure the quiet repose of the corpse and the consequent luck of the house. The tomb must be guarded from all noxious influences, which come chiefly from the north. Trees are planted, or mounds raised to ensure this; water also, as an emblem of wealth and affluence, should be near; and straight lines in paths or watercourses must be avoided as unlucky.\*

The connection between ancestral worship and *Fung-shui* will, however, be sufficiently clear without further detail. And in very deed it presents the Chinese virtue of filial piety in a somewhat unamiable light. The long days spent in the land given them by the Lord God seem to imply the existence of at least some genuine honour for parents amongst the Chinese. But there is a vast admixture of selfishness in the practice. It is rather from the fear of evil consequences to the survivors than from loving care for the dead that sacrifices are offered and tombs are so carefully tended and visited.

\* See also the Chapter on Superstitions, in the author's *Four Hundred Millions*, (Seeley.)

And it will be seen that whilst *Fung-shui* is a formidable obstacle to railways and other modern improvements, since some lucky tree or mound or tomb will meet and resist the bewildered contractor every hundred yards or so, the system of *ancestral worship* is a tremendous obstacle to Christianity. It has the sanction of very ancient observances ; it has the far stronger sanction of the virtue of filial piety, of which it *seems* to be the sure expression ; and it has the yet stronger motive of self-preservation and self-aggrandizement. Christianity, forbidding and condemning this practice as superstitious and idolatrous, encounters a mighty foe, which the almighty power and wisdom of God alone can overthrow.

The question has often been asked with much earnestness and anxiety, by both missionaries and Chinese converts, whether some Christian rite may not be substituted for ancestral worship ; which, while omitting and condemning all that is merely superstitious, idolatrous, or utilitarian, may yet rescue the Christian religion from even the appearance of sanctioning the neglect of filial piety.





## II.—RECENT NEWS FROM HANG-CHOW.

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THE want of leisure mentioned in the preface seems to have deterred the author from recording at length any of the cases of conversion and spiritual experience which have occurred during the thirty years of our Mission.

Biographical sketches, for example, of Stephen Dzing, of Sing Eng-teh and his three clerical brethren, Wong Yiu-kwong, Dzing Ts-sing, and 'O Kwong-yiao, or of Matthew Tai, the artist-catechist, would have added much to the interest of the narrative, if they could have been inserted.

The following brief narrative, communicated by me for insertion in the *C.M. Gleaner*, is given as a specimen, no doubt of extraordinary interest, of the manner in which God's providence overrules and assists the efforts of His servants in seeking out His scattered sheep :—

A letter received from my brother Arthur two days ago contains news of an interesting awakening near Hang-chow.

In order to make the contents of his letter intelligible, it will be well to prefix an extract or two from a paper he sent me some months ago for a local purpose. He writes :—

“ During the summer and autumn of 1876 one of our catechists (Matthew Tai, the artist), accompanied by two young men who are preparing for Church work, made very frequent visits to the suburbs outside the gates called Peace Gate and Periwinkle Gate, nearest my house.”

The region on this side of Hang-chow is a plain, bordering on the River Ts'ien-t'ang, from which it is protected by a system of dykes, one of which forms a continuous road, some thirty miles long, leading to Haining, a walled city at the head of Hang-chow Bay. The plain, devastated by the T'ai-p'ing invasion fifteen years ago, has been gradually recovering, and is now nearly everywhere covered with tillage, the husbandmen living in hamlets or single cottages, surrounded by mulberry orchards and groves of bamboo. Close to the city, and bordering the portions of the dykes nearest to it, are the suburbs referred to, consisting mainly of the shops and dwellings of the tradesmen with whom the countrymen buy and sell. So terrible were those years of war that education ceased for the time, and amongst the cultivators of these plains we find only the young and the old able to read, the middle-aged having been, in their boyhood, too much occupied with the dangers of the time to care for books or literary honours.

"Still (my brother continues) our zealous agents sold a good many books and tracts, and, taking advantage of the public tea shops, they had good audiences to preach to on almost every visit. After some time, as a few persons seemed interested in the Gospel, they begged me to hire a small room, in which earnest inquirers might meet for conversation. The room (hired and fitted up at private cost) was opened last winter, and at first no definite fruit appeared to result from it. One day, however, the catechists and pupils were reading with me when word was brought that a gentleman from outside the city wanted to see Mr. Tai (Matthew, the artist). After two hours' absence, Matthew returned, bringing the visitor to see me. He was a tall man, six feet high, and he described himself as a schoolmaster, from a district seventy miles to the south of Hang-chow, who, having business in the city, had left his school under the care of a friend, and was now lodging near our Mission-room. Passing it one day, he noticed the words on our sign, or notice-board, 'HOLY RELIGION OF JESUS,' and asked what they meant. Being directed by an old woman to my house, he came at once to us, and began, with great apparent eagerness, to drink in the word of life. So rapidly did he learn the truth, and so strange was his intelligence, that both the catechists and myself at first felt sure he must be a Christian in disguise."

He goes on to say that investigation proved that this was not the case. In a few days he returned to his village, Matthew Tai accompanying him, in order to see for himself whether the stranger's account of his circumstances was correct. The latter welcomed the visit, but stipulated that nothing should be said for the present by Matthew about religion, lest the four elder brothers of the inquirer should take alarm, and prevent his return to Hang-chow. The stipulation was observed, and they came back together to Hang-chow. After spending a fortnight in study, Mr. Tsiu (*Chow* in the common dialect of China) once more went home to tend his silkworms.

"He went, purposing to hide his light again, but God ordered it otherwise. He arrived on Saturday night. Next day, the weather being fine, every one was out gathering mulberry leaves for the market but Tsiu, who stayed at home, reading the Bible in secret. His brothers, hearing of his strange *idleness*, came over on Monday to upbraid him. He now boldly confessed that he was a believer in the Heaven-sent religion of Jesus, and that, in obedience to God's command and the custom of the religion, he was henceforth to keep one day in seven holy. Then gathering courage, with constant prayer for the Holy Spirit's help, he began to talk to his friends. Every day during his three weeks' stay at home people came to see him. Three of his dreaded brothers came amongst the rest to hear. The head of a vegetarian sect declared that he would give up all and become a Christian. Sometimes they sat till midnight, our friend reading chapter after chapter of the Bible, and explaining as well as his own brief acquaintance with it would allow. His journal is now before me, and in it he has noted all the chapters read by him. Some of his hearers copied out the Lord's Prayer and grace before and after meals. Some learnt by heart a short form of prayer, others the Creed, Lord's Prayer, and Ten Commandments. Every evening four or five, and on one occasion eleven, persons knelt with him in prayer."

My brother's joyful surprise at this remarkable work was at this time tempered with no little apprehension of the fickleness of the apparent converts, and the animosity of their unconverted neighbours.

From time to time during the six months or more since the nar-

rative reached me from which I have been extracting, his letters refer to the work, and always in a way to encourage the hope that it was in the main genuine and lasting. In one of them he mentions the fact that in six households the idol of the kitchen furnace had been voluntarily displaced and destroyed. In another, that four or five boys had been expelled from the village school, because they refused to conform to idolatrous usages, and that it was becoming known in the country round that many in the village were forsaking the customary worship and embracing the religion of the foreigner. But I was by no means prepared for so speedy and so hopeful a gathering of first-fruits as he now tells me of.

The village in question is called *Da-kyien-ky'i* (nearly Dā-keen-chee), which for convenience I will render Great Valley Stream or Great Valley. It lies among the mountains, some seventy miles south or south-west of Hang-chow, on the right bank of the river, in the district (*Heen*) of Chu-ki. My brother writes (date October 8):—

"The work at 'Great Valley,' (which I described to you in my letter quoted above), and which I almost regretted writing, for fear it should prove a false hope, has thus far, through God's great mercy, disappointed all our fears. I trust it is of Him, and it will stand. Hearing through the summer a good account, I promised to go down late in September, and baptize on the spot any who might be sufficiently prepared, instead of having them up here. The inquirer (*Tsiu*) who has been the means of awakening so many, and whom I propose to employ on probation among the Chu-ki hills, was baptized here (Hang-chow) on September 2. He went home at once and prepared the inquirers; and Matthew Tai followed him on my return from Shanghai, spending eight days at the village. Mr. Sedgwick and I started on October 1st; I very unwell, so that I could hardly walk to the place of embarkation [on the river, by an arm of which they were to reach their object]. We got out at Pondhead, sat awhile, and then walked on to *I-kiâu*. The boat was very slow, and next morning at daylight we were at least thirty miles from our bourne, Great Valley Stream, that is at a place some fifteen miles north of the city of Chu-ki, with an adverse wind and current. So we jumped ashore with Sedgwick's teacher and servant and two porters, and started for Chu-ki. The scenery is exceedingly beautiful, and as we neared the city, which lies nestling on the south of a fine ridge

of hills, with a beautiful clear stream flowing past the walls, S. thought it the most beautiful scenery he had seen in China, and he has travelled much in Fuh-kien and Kwang-tung. We reached the city at 3.10 P.M., very hot and tired, and after selling many tracts on the great bridge, we started in three chairs (sedans) for the other fifteen or sixteen miles. Grand hills came in sight as we moved southward. As the night fell we saw men with flaming torches catching fish and crabs in the ponds and by the banks of the shallow stream. At 9.30 we reached Li-p'u, a town about five miles from our object. Here inquiries were made as to the Christian's house at Great Valley. 'Oh,' said one, 'we have heard of that man; about thirty or forty people are following him.' No one, however, could direct us surely to his house, and as all would be in bed before we could arrive, we reluctantly decided to sleep at Li-p'u, and got into a queer place, partly open to the sky, where we slept upon two tables. At dawn I was up, and by 7.30 A.M. we reached Great Valley, and were cordially welcomed.

"After a good wash and breakfast in the upper room rented by the Christians (*i.e.* catechumens) as a school-room and chapel, I began work, and from 9.30 till 4 P.M., save dinner-time, I was engaged in questioning the candidates, and hearing them repeat what they had learnt. Some knew the whole Catechism quite perfectly, and all had a remarkable amount of Christian knowledge, and apparently earnest, hearty faith. I almost tremble to think of the number. There were nine men, five women, two boys, and two infants accepted. The men were the three elder brothers of Tsiu (whom he so feared last April), their three cousins on the father's side, a maternal cousin, and two young men of other families. The women were Tsiu's wife and sister, his second brother's wife, and the mother and the wife of one of the cousins. The boys were the two eldest children, and the infants the youngest children of Tsiu and his fourth brother respectively. They wished *all* their children—that is to say, two girls in one case, and two boys and a very young daughter-in-law in the other—to be baptized also; but I deferred these, as too old to count as infants, and too young to answer for themselves. One of the adult candidates has a fierce father, who hates his earnest efforts to keep holy the Lord's Day, and another has an uncle, who wishes to compel his taking part in ancestral feasts; but both seem firm in their resolve. Sedgwick was greatly interested, and asked questions through me.

"One of the women has a bad temper, and we hesitated long in her



case. She spoke with singular earnestness, admitting her fault, and not in the least objecting to its discussion, but asking minutely how far anger might go without sin. 'May I *cry* if I am vexed? May I *holloa* at the children if they are naughty? I do pray for the Holy Spirit's help!' I could not reject her, and she came very happily, with her eldest boy and her baby. She repeated her lesson very well, and is very intelligent. The old mother of the three cousins spoke very warmly of the Saviour's love. Her memory, too, is excellent. Her three sons can all read very fairly indeed. Their ages are respectively thirty-seven, twenty-five, and twenty. The second son, of thirty-five, still wavers. I quite hope that at least one of these three may be a useful agent some day.

"At 4 P.M. we went for a walk, and, to the astonishment of the people, climbed the highest peak in the neighbourhood—about 1,800 feet high, I fancy—and with a grand view. We prayed (S. and I) on the top for 'Great Valley Stream' lying at our feet. At night we had prayers in the family hall, lent for the purpose. About 150 people were present, some old men, from a mile and a half off, having come in on purpose. I spoke long on the Sabbath from the Evening Lesson (St. Luke vi. 1—20), in connection with Creation and Redemption. Some grumbling occurred from an opium-smoking brother of a candidate: 'Well,' said he, 'my brother is going to join you, but I won't.'

"On Thursday, October 4th, I rose early, and had special prayer. Soon Matthew Tai appeared, anxious. There were rumours of a feast at midnight, and of plots to defeat the foreigner. M. T. and others went out to reconnoitre, and soon came back, saying that one candidate had been decoyed home by his father, and tied up to prevent his baptism. I could not wait, and at 8 A.M. we held service in the hall. Just as I began, in ran the escaped son, looking so pleased. The neighbours had interceded, and got him released; and the father himself was outside the hall when we finished, and I had a word with him. It was a solemn service. Oh, may it have been owned and ratified in Heaven! and may the inward and spiritual grace accompany the baptized to the end! We left immediately after, got a bamboo-raft at Li-p'u, a small boat at Chu-ki, and so to our own boat by 10 P.M., and home at last (on Friday night), after the rapid walk from I-kiau [described elsewhere, just in time to be of use in tending his dear wife, who, exhausted by nursing, had been taken suddenly ill in a way that for the time occasioned great anxiety. He proceeds:—] Some persecution *seems* almost inevitable, and

the idea has tried me much. But I am able better to-day (October 8th), I trust, to commend them all to God, on whom they have believed."

In a subsequent letter, dated 27th October, my brother gives some further information. He writes :—

"I have just returned from a trip into the country. . . . In the boat, Matthew Tai read to me a very long letter just received from Luke 'Tsiu, the leader of the band of twenty Christians, old and young, at Great Valley. [Luke is the schoolmaster, whose conversion took place in consequence of his accidental visit to the neighbourhood of our preaching-room in the suburbs of Hang-chow.] I had not heard of them for nearly three weeks since their baptism, and I was rather anxious. It now appears that, on the occasion of one of their great feasts—the 9th day of the 9th month—the gentry and headmen of the village held a council of war; and sent the village constable to summon Luke before them. He declined to go down, telling the constable that, as he was guilty of no crime, he could not be summoned in that way. Then two leading members of the clan came up, and, with angry threats, ordered him to come. He still refused; 'but,' said he, 'if you, sirs, wish to hear this doctrine, suppose you come to me, to our upper room.' [The room hired as a school and worship-chamber.] They actually went, more than twenty of them filling the room. They then, through a scholarly spokesman, attacked Luke; first, as to the unity of the Deity, and then, as to Confucius and the Lord Jesus, [their respective claims on a Chinaman's reverence]. Luke gives Matthew Tai his arguments, which seem to have been both bold and good. He used his Bible well; and he says that, before his opponents came, he knelt and prayed specially for the Holy Spirit's guidance. He also showed them the Toleration Articles of the Treaty.

"Upon this they said: 'Well, at all events, you have joined the foreigners!' 'How, when, and where?' was his reply. 'You ought, at least, to have appeared before the Headmen.' 'Why,' he rejoined, 'if I have not done wrong?' Then, after much altercation amongst themselves, they one by one went down-stairs and dispersed; having failed, through God's great mercy, *so far*, to find cause for violence. It seems to me a remarkable and cheering event; though one cannot tell what they may try next. But God will lovingly guard His own! I think it will be wise to leave Luke as much

alone as possible ; only having him up [to Hang-chow] for instruction from time to time."

My brother's excursion had not reached as far as "Great Valley," having been limited to a visit to Pondhead and the neighbouring town of Heard's Weir.

G. E. M.



### III.—A CHINESE FLOWER BALLAD.\*

FREELY TRANSLATED AND ANNOTATED BY G. E. MOULE.

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THERE is a popular moral ballad, in doggrel Chinese verse, entitled, "The Precious Scroll of the Flower-names." It consists of twelve stanzas of twelve lines each, commencing each with the name of a flower which blossoms about the time of one of their annual feasts. There are twenty-four of these feasts, some of them lunar, some which depend upon the sun.

The twelve flowers are the Camellia, Apricot, Peach, Rose, Pomegranate, Lotus, Balsam, Quey or *Olea fragrans*, Aster, Hibiscus, Lichi (a southern fruit-tree), and Lammay, a delightfully fragrant shrub (*Chimonanthes fragrans*, Williams). Of these, the Lotus, Balsam, and Aster are herbaceous; the other nine are shrubs or trees.

Prefixed to the stanzas is an exhortation to the reader not to confound them with common tales or playbooks, but to read them out seriously and clearly, so that all may hear and understand. Then follows the invocation, "I betake myself to Amidabha Buddha"; —Amidabha, "the Buddha of the Western heaven," being the most popular Buddha with Chinese worshippers. Next comes a couplet to this effect:—

"The fine Book of Flower-names is opened to-day;  
All Buddhas and Poosas be with us, we pray."

\* Extracted from the *Church Missionary Gleaner* for October, 1877.

Poosas are Buddhist saints (in Sanscrit, Bodhisattwa), who, in the process of transmigration, are but one remove from the perfection of Buddha.

The successive stanzas inculcate virtue in the different social relations. For instance, the first reminds daughters-in-law of their obligation to their husband's parents. Let them think that they in turn may become mothers-in-law. Dutifulness at home will be regarded by Lord Heaven, and is much better than pilgrimage to Buddhist convents.

In the following stanzas, children, husbands and wives, brothers and other relatives, neighbours, the rich, childless people, and other classes are successively exhorted or condoled with. The wicked are warned against insolence, and all are called to repentance and conversion to Buddhism before it is too late.

The epilogue in four lines runs thus :—

“ Now here this fine book of the Flower-names ends ;  
Honour father and mother, my worshipful friends !  
If this Flower-name lore you receive in your spirit,  
To build Buddha's tower were not so great merit.”

The ballad, printed in the cheapest manner, sells for less than a halfpenny, and is much read and learnt by heart. It occurred to us that a simple Christian tract, cast in the same form, might become popular, and if so, serve as a useful harbinger of other Christian books. Our idea was readily caught by Matthew Tai, a native of Ningpo, formerly an artist and public singer, but converted to the faith, and baptized in 1875 at Hang-chow. He limited himself to a hundred lines, namely, four as a prologue, and eight for each of the twelve months. The months are all named, and some of the feasts. The Buddhist principles of his model are met by dissuasives, both in the prologue and in the body of the poem. He appends a brief prayer to God for pardon, protection, and salvation, together with a few words on prayer, and on the words God, Jesus, and Holy Spirit. To crown his work, we persuaded him to design a title page, which consists of a border of flowers enclosing two figures, a singer and a



flute-player, praising God. A native type-cutter and printer published it for us in very nice style for the sum of a halfpenny (ten *chen*) a copy. It has since been reprinted at the Shanghai Mission Press.

The native ballad and our Christian imitation are alike in Chinese lines of seven syllables. Each syllable being an integral word, I found it easier to give the spirit and sense of the original in English—line for line though not quite word for word—in a longer measure. The Chinese lines are not rhymed throughout. Generally one couplet in each stanza is rhymed.

The Chinese year is made up of twelve lunar months, an intercalary month being added once in four years. The year commences, accordingly, on a different day from year to year, ranging from January 23rd to February 20th.

Here follows the Christian ballad.

[The title on the wrapper is—

“A FINE SONG TO AWAKEN THE WORLD !”

In small type are the words—

“(Let) the sound be heard on high,”

with the name of our Hang-chow Mission Chapel, “*Sin-ih Dang*,” Hall of one Faith, and a little square seal engraved, “FAITH,” subjoined.]

## A SONG TO AWAKEN THE WORLD.

(*A Flower-name for each verse.*)

When the Flower-name Song is first opened by you,  
Be sure you part clearly the false from the true ;  
And whoso would sing this world-wakening ditty,  
To invoke Amidabha, it were a great pity.

## I.

In the first moon Camellia is budding so fair,  
 When all the world bids you a happy new year ;  
 And every one looks in this year to speed well,  
 But the old year's transgressions they list not to tell.  
 They drink, and they stare at the lanterns<sup>1</sup> so gay,  
 And their thought is of money, to gather each day.  
 But money can't ransom a life-time of sin ;  
 After death the requital is sure to begin.

## II.

In the second moon Apricot blows for mid-spring,<sup>2</sup>  
 And the shops all so busy are new-opening.  
 To market and haven the merchants troop in,  
 And every one hoping the red gold to win.  
 Burning incense,<sup>3</sup> all go life and luck to implore ;  
 O strange ! that sane men should dumb idols<sup>4</sup> adore !  
 They pray for good fortune, and know not 'tis ill ;  
 Such folk greatly anger the mighty God still.

## III.

In the third moon the Peach-blossom smiles on the feast,<sup>5</sup>  
 When simple and gentle to th' hill-side<sup>6</sup> all haste ;  
 At the tombs of their forefathers duly to bow,  
 Offer cates, and libations, and tinsel<sup>7</sup> enow.  
 For they deem that this sacrifice proves a good son,  
 No matter how ill other duties are done.  
 Oh ! to follow the right, and from error keep clear !  
 The main thing is truly our Lord God to fear.

<sup>1</sup> The Feast of Lanterns falls on the 15th of this moon, the lanterns being exhibited for a few days before and after the festival.

<sup>2</sup> Mid-spring—lit., "Spring divides"—one of the twenty-four annual feasts.

<sup>3</sup> Lit., "Men and maids burn incense, and pray for good fortune and long life." Incense, a constant ceremony in Buddhist worship.

<sup>4</sup> "Dumb idols"—lit., "senseless Poosa." The term Poosa, or Buddhist saints, being here, and commonly, applied to any object of worship represented by idols.

<sup>5</sup> "The feast," namely of *Y sing-min*, is a solar one, but frequently falls in the third month. It is the principal season for visiting and worshipping at the tombs. The other is in autumn.

<sup>6</sup> "The hill-side"—lit., *the tombs*, which are chiefly in the hills.

<sup>7</sup> "Tinsel," paper covered with pewter-foil, and folded to represent silver ingots and coin. One of the colloquial names for the sacrifice is "soup and rice," from two of the articles universally offered. The "libations" are of rice wine.

## IV.

In the fourth moon sweet Roses with summer<sup>8</sup> come in ;  
 The swains with main strength to plant paddy<sup>9</sup> begin.  
 And they hope that the harvest this year will be good ;  
 But for winds and for showers<sup>10</sup> they're beholden to God.  
 Since kind Heaven, like a father, sends food at our need,  
 Continual thanksgiving is but His meed.  
 But to run to the temples and Poosa to pray,  
 'Tis to dine at next door and thank over the way.

## V.

In the fifth moon Pomegranate greets Midsummer's sun,<sup>11</sup>  
 When each chapman his debtors is mindful to dun.  
 To pay our just debts we all know we are bound ;  
 But to pay off our sin's debts, oh, who can be found ?  
 Don't go on in bewilderment sinning yet more,  
 But do, if you can, day by day, quit the score.  
 Your soul, while you think not, once summoned away,  
 Must pine in earth's prison full many a day.

## VI.

In the sixth moon the Lotus<sup>12</sup> gleams fair from the lake ;  
 Honour father and mother for piety's<sup>13</sup> sake.  
 Thy mother toiled sore, though the air was ablaze,  
 To nurse and to feed thee through weary dog-days.<sup>14</sup>  
 Thy parents' kind goodness thou ne'er wilt repay ;  
 And our Father in heav'n is far kinder than they.

<sup>8</sup> *Lih-hia*, "commence summer," is one of the four chief festivals. It is the signal for beginning rice cultivation.

<sup>9</sup> Paddy, an Indian word for the rice plant, is dibbled into the prepared and flooded field, from the seed plots which are made and sown about this time.

<sup>10</sup> "Winds in season and rains genial," a common phrase inscribed, e.g., on the roofs of temples and on votive tablets before the idols.

<sup>11</sup> *Twan-yang*, "perpendicular sun," the name of a feast, the fifth of the fifth moon, approximately Midsummer. It is one of the three annual pay-days.

<sup>12</sup> This month is called after the Lotus, which, blooming first now, waves its beautiful pink or white blossoms over pond and lake till the frosts come on. The literal version of the phrase is, "the Lotus shines through the water's heart," i.e., by reflection: an idea which is continued metaphorically in the *reciprocal* duty of parents and children.

<sup>13</sup> Piety, i.e., filial piety, one of the five virtues. (See 1 Tim. v. 4.)

<sup>14</sup> "Dog-days," *Fuh-tien* "brooding weather," when the strong heat broods, as it were, on the earth.

Ungrateful to Heaven, perdition's our doom ;  
Yet Jesus's suretyship lightens the gloom.

## VII.

In the seventh moon Balsam-flowers<sup>15</sup> redden the ground ;  
When the devil lays snares, simple souls to impound.  
Then in street and in lane they say penitent prayer,<sup>16</sup>  
And heaps of bright tinsel blaze up in the air.  
Unthinking, high Heaven's just wrath we call down ;  
Choosing error for truth, sure we merit His frown.  
If the world its vain customs will never forego,  
There's a fiery dungeon awaits them below.

## VIII.

In the eighth moon sweet Quey flowers<sup>17</sup> perfume the feast,  
When the pink of our scholars go in to the test ;<sup>18</sup>  
Hoping well to high office through learning to come,  
Gild their forefathers' name, lift the old house at home.<sup>19</sup>  
But the glory of this world flies vainly away ;  
'Tis a stage, and mere puppets we're acting our play.<sup>20</sup>  
Yet obey Heaven's edict, trust Jesus's word,  
And win joy evermore in the House of the Lord.

<sup>15</sup> The Balsam, or Phoenix-fairy, springs up freely year after year in crevices of the pavement in temple courts and similar places.

<sup>16</sup> Cholera and other epidemics prevail sadly in this month, and are attributed to the malice of forlorn ghosts, for whose repose services are accordingly performed in all parts of the city. These include "penitential forms" and offerings of food placed on tables in the streets, paper clothes suspended from the walls, and tinsel money burnt by way of conveying it into Hades.

<sup>17</sup> *Quey-hwa*, or *Olea fragrans*, a delightful shrub, scents the air everywhere about the time of the mid-autumn feast. It is associated with the literary profession, and in fact comes into flower at the season when the periodical examinations are held in each provincial capital twice in every three years.

<sup>18</sup> Lit., "Everywhere the Flowering-talents (*Baccalaurei*) go up to the provincial arena." This "arena" at Hang-chow receives as many as ten or twelve thousand "bachelors" at each examination. A limited number, only about a hundred, of masters' degrees are distributed on each occasion.

<sup>19</sup> Lit., "To illustrate their ancestors, and glorify their own gate-wall." Before the court-yard wall, in which is the chief gate of the house, graduates of the second degree are allowed to erect a pair of flag-staves in token of their degree.

<sup>20</sup> In China Punch and Judy is called "the little theatre." This is the figure in the verse. The line reads literally, "Just like a play acted by puppets."

## IX.

In the ninth moon gay Aster<sup>21</sup> blooms ; winter is near ;  
 And their warm wadded clothes high and low must prepare.  
 All we ask for is victuals and clothing enow ;  
 When we 're full we reckon little how swift the days go.  
 But next year, when the feast of Two Nines<sup>22</sup> comes again,  
 Who can say that this body 'll be living here then ?  
 Can you tell in the morn what at eve shall befall ?  
 To repent is too late when death's come once for all.

## X.

Hibiscus<sup>23</sup> in blossom ! tenth moon's Little Spring !  
 Now home the rich harvest loads briskly they bring.  
 Fill the barn, feed the body—there's all our concern ;  
 To nourish our spirits, ah ! when shall we learn ?<sup>24</sup>  
 Pray you, sirs, to seek Heaven betimes now apply ;  
 Find a moment to heed the good news from the sky.  
 Faith in Jesus's Gospel from sin can release,  
 Bring us safe to Heaven's hall, fill our souls with sweet peace.

## XI.

Th' eleventh moon opens the sweet Lammay<sup>25</sup> bloom ;  
 Be you needy or rich, winter's certain to come.<sup>26</sup>  
 If you've gold in your purse, wear your sables so fine ;  
 But poor labouring folk at the snow-fall repine.

<sup>21</sup> Aster comes first and then Chrysanthemum, just as autumn is beginning in earnest, and the morning dews begin to suggest hoar frost. One name, *kyoh*, is given to both flowers in Chinese. Aster suited our line best.

<sup>22</sup> The ninth of the ninth month, called *Chung-yang* feast.

<sup>23</sup> Hibiscus, a free-growing shrub, with a crowd of pretty pink or white blossoms, something like hollyhocks. The lovely autumn weather gives the name, "Little Spring," to this season, like our own Allhallows summer. The great rice harvest begins now.

<sup>24</sup> These two lines run literally, "Store up grain, ward off famine, 'tis (all their) concern. (They) care but for the fleshly body, care not for the soul."

<sup>25</sup> Lammay, or Waxen Almond, is a very fragrant wax-coloured flower, that blossoms before its leaves on a shrub reckoned by the Chinese as a kind of flowering almond. Its botanical name is given by Dr. Williams as *Chimonanthes fragrans*, and it is really no kin to the almond or *May*.

<sup>26</sup> The winter solstice, a time of distress, both because of the cold and the near approach of the reckoning day at the end of the year.



The sorrows of this life will soon pass away,  
 But the state of hereafter lasts many a day.<sup>27</sup>  
 While there's nobody thinks, "What a sinner am I!"  
 Swiftly doomsday comes on when 'tis too late to fly.

## XII.

In the twelfth moon the Almond-tree<sup>28</sup> spreads its sweet flowers;  
 The new year and Heaven's kingdom come fast with the hours.  
 As the creditor reckons our debt's full amount,<sup>29</sup>  
 So God of our souls for life's sins takes account.  
 And can one of the Poosa<sup>30</sup> my soul's debt discharge?  
 Or a holy man bail me and set me at large?  
 No! there's no one but Jesus, His cross, and His worth,  
 Can save and convey me to heaven from earth.

On the last leaf of our little book follows, "A Convenient Form, of Prayer," with this note: "At all times and places it is allowable to pray, with quiet mind and sincere intentions. In prayer there is no need to use incense, candles, or the like (absolute requisites in Buddhism). Only one should rely on Jesus." The prayer reads: "I thank God for protecting me. I pray God to pity me, forgive my sins, grant me in this life clothes, food, and peace; and, besides, give me the Holy Spirit to guide me from error to truth, to believe in and obey Jesus, so as to save my soul, and after death attain eternal bliss. My prayer is all in dependence on Jesus' merit. This is my sincere heart's-wish."

The principal words in this prayer are then briefly explained thus:—

"*Shang-ti* (God) in this form is the Lord Creator of heaven, earth, and all things,

<sup>27</sup> Lit., "We know not, the future world, how we shall fare." Our version ventures to express the implied *length* of the state after death.

<sup>28</sup> "*May-flowers*," i.e., white and pink varieties of the double almond or apricot, richly fragrant, open now.

<sup>29</sup> The last days of the year are the great season for settling accounts. After New Year's day no bill is presented till next quarter-day.

<sup>30</sup> *Poosa*, saints of Buddhism; *holy men*, sages, or saints of Confucianism.

Himself without beginning or ending. It does not mean *Yu-hwang Shang-ti* and the other (idols) that we are accustomed to hear of.

"Jesus is God's only-begotten Son; who, under our Chinese Han dynasty, was born into the world and made man, and in man's stead paid the ransom of sin; therefore is He called Jesus, a name which means the Lord who saves the world.

"The Holy Spirit is spoken of with reference to the Three Persons in the one Divine substance. His name implies His power to convert men from error to truth."

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Matthew Tai is a Ningpo artist about forty-five years of age.

Some twenty-five years ago he made, at the request of his friend Sing Eng-teh, now a Christian Presbyterian, but then, like himself, an artist, some clever sketches of Chinese trades and occupations, afterwards published by the Rev. R. Cobbold in his "Pictures of the Chinese, drawn by themselves." Eng-teh, not long after, became a Christian, but Matthew had yet many years to spend in heathenism. His occupation as an artist and musician combined proving lucrative, he became dissipated, and indulged in opium-smoking and wine, without, however, reducing his family to utter poverty.

In 1861 he fell into the hands of the Taiping rebels, and remained a captive for many months. During this time some Christian books, found in the house occupied by his captor, attracted his attention; and subsequently other circumstances seem to have given him uneasiness under his conviction of sin and apprehension respecting the future. He was known to one of our Catechists, Miao, whom he respected, and who used to exhort him, but without immediate effect. Some ten years ago he visited Hang-chow, then recently freed from the rebel scourge; and with his young son as apprentice, began a prosperous business there. At length, about the year 1873, alarmed at the growing expense of his opium-pipe, he resolved to leave it off, and had succeeded in doing so about the beginning of 1874. It was in June of this year that his meeting me in the street reminded him of almost forgotten impressions, and led him to seek an interview. In this he expressed his conviction of the truth of the Gospel and of his need of it as a sinner, and I had to check his eager desire for

speedy baptism by telling him of the "cost" of discipleship, and advising him to seek in God's Word a fuller knowledge of the Saviour before he pledged himself unreservedly to be His soldier and servant. He began at once to act on his belief by refusing to paint the effigies at ancestral rites—hitherto a large proportion of his business—and also by endeavouring to leave off wine, as he had already left off opium.

After some seven or eight months' trial I baptized him, with his young apprentice-son John. A few months later his wife, too, was baptized by the name of Mary, so that they are now an united family of Christians. John has been a Christian pupil for the past two years. His father, after continuing his trade for half a year, was taken as a probationary Catechist; and both father and son have shown much zeal in making the Gospel known. They are maintained by private friends in England.

It was whilst still living by his trade that Matthew brought me one day a tiny sketch of the Five foolish Virgins shut out. Its Chinese air and clever drawing pleased me, and I suggested that he should illustrate other parables in the same way. He has supplied several such drawings as illustrations to a Chinese periodical, published by an American missionary at Shanghai; and a selection of them were published in the *Church Missionary Gleaner* of 1877.



#### IV.—CHRONOLOGICAL TABLE OF THE CHE-KIANG MISSION.

- 1836 Rev. E. B. Squire sent out on a mission of inquiry to China.  
1842 Treaty of Nankin opened five ports—Canton, Amoy, Fuh-chow,  
Ningpo, and Shanghai; and ceded Hong-kong to Great Britain.  
1843 Anonymous gift of £5,000 to start China Mission.  
1844 Revs. G. Smith and T. M'Clatchie sailed for China, June 4th.  
1845 M'Clatchie commenced Shanghai Mission.  
Smith visited Ningpo and other ports.  
1848 Rev. R. H. Cobbold and W. A. Russell began Ningpo Mission,  
May 13th.  
1849 Rev. C. Smith consecrated Bishop of Victoria, Hong-kong.  
1850 Rev. F. F. Gough to Ningpo.  
1851 Easter-day. First two converts at Ningpo baptized.  
Romanized colloquial introduced in Mission schools.  
1853 Rev. J. S. Burdon joined Shanghai Mission.  
Bao Yuoh-yi, first Ningpo catechist.  
1854 Four Gospels and two Epistles published in Roman colloquial.  
1855 By the end of this year sixty converts enrolled.  
1857 Sanpoh district, near Ningpo, occupied.  
Rev. R. H. Cobbold quits China.  
1858 Treaty of Tien-tsin opened China and proclaimed religious liberty.  
Rev. G. E. Moule to Ningpo.  
Bishop Smith's visitation—32 confirmed.  
1859 Many conversions in Ningpo Mission.  
Burdon to Hang-chow; compelled to retire in 1860 by renewed  
hostilities.

- 1860 Tsz'-k'i (Z-ky'i) occupied.  
 Portions of Prayer-Book published in the Ningpo colloquial.  
 Gough opened Opium Refuge at Ningpo.  
 Rev. T. S. Fleming to Ningpo.  
 At the end of the year 140 baptized persons, 84 communicants.
- 1861 Rev. A. E. Moule to Ningpo.  
 Burdon and Fleming began Mission at Shaou-hing.  
 Shaou-hing and Ningpo taken by Taiping Insurgents.
- 1862 Hang-chow taken, and nearly all Che-kiang held by Taipings.  
 Ningpo re-taken in May.  
 Burdon to Peking, where he founded a Mission.  
 Stephen Dzing died June 5th.
- 1863 Jan. 18th, first baptisms at Eastern Lake.  
 Fleming compelled by ill-health to quit China.  
 Bishop Smith's visitation—33 confirmed.
- 1864 Mission begun in the Western Hills.  
 G. E. Moule to Hang-chow—recommenced Mission.  
 Rev. J. D. Valentine to Ningpo.
- 1865 End of the year—292 baptized, 77 communicants.
- 1866 Whit Sunday. Six converts baptized at Hang-chow.
- 1867 Rev. J. Bates to Ningpo.  
 Rev. H. Gretton to Hang-chow.  
 During the year 33 baptized. Communicants 155.
- 1868 Bishop Alford's visitation—91 confirmed.
- 1869 Boarding schools for children of Christians fairly started at Ningpo;  
 also a temporary Opium Refuge.
- 1870 Gretton re-opens Shaou-hing Mission.  
 Rev. R. Palmer, Rev. A. Elwin, and Miss Laurence to Ningpo.  
 Massacre of R. C. Christians at Tien-tsin.  
 Elwin to Hang-chow.
- 1871 Dr. Galt to Hang-chow. Hang-chow Church opened.
- 1872 December 15—Rev. W. A. Russell consecrated first Missionary  
 Bishop in North China.
- 1873 Bishop Russell's first visitation—126 confirmed.  
 Opium Refuge at Hang-chow.
- 1874 December 20th—Interesting baptisms at Shaou-hing.
- 1875 June 6th—Sing Engteh ordained deacon at Kwun-hæ-wei, Sanpoh.
- 1876 Rev. J. C. Hoare to Ningpo.  
 First meeting of Ningpo District Church Committee.



- 1876 June 11th, Trinity Sunday—Ordination of Wong Yiu-kwông,  
 'Ô Kwông-yiao, and Dzing Ts-sing at Ningpo.  
 1877 Rev. J. H. Sedgwick to Hang-chow from Hong-kong.  
 Interesting work at Great Valley, 70 miles from Hang-chow, 17  
 adults baptized.

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### PRESENT STAFF OF C.M.S. IN THE CHEH-KIANG PROVINCE.

(The year annexed to each name is the date of first departure for China.)

- Ningpo*..... Right Rev. Bishop W. A. Russell, D.D., 1847.  
 Rev. F. F. Gough, M.A., 1849.  
 Rev. J. Bates, 1866.  
 Rev. J. C. Hoare, B.A., 1875.  
 Rev. Sing Eng-teh, *Native* (ordained 1875).  
 Rev. Wong Yiu-Kwông,  
 Rev. 'Ô Kwông-Yiao,                                 } *Natives* (ordained 1876).  
 Rev. Dzing Ts-Sing,  
 Miss Matilda Laurence, 1869.  
*Hang-chow*.. Rev. George E. Moule, B.A., 1857 (*at home*).  
 Rev. Arthur E. Moule, 1861.  
 Rev. Arthur Elwin, 1870 (*at home*).  
 Rev. J. H. Sedgwick, 1874.  
 Dr. James Galt, 1871.  
*Shaou-hing*.. Rev. J. D. Valentine, 1863.  
 Rev. R. Palmer, 1870.

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### STATISTICS OF THE CHEH-KIANG MISSION.

	Native Christian Teachers.	Native Christian Adherents.	Native Communicants.	Native Scholars.
Ningpo and out-stations....	24	478	245	168
Hang-chow.....	3	58	29	28
Shaou-hing.....	2	29	14	14
Total.....	29	565	288	210

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[N.B.—These statistics are for 1876. Later returns are not yet complete, except for Hang-chow, which show 6 Native Christian teachers, 102 adherents, 36 communicants.]

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